رقم الإصدار ٨٨

Kamiluz Ziyaraat

(Merits and method of visiting holy tombs)

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Allah's Messenger (s.a.w.s.) replied: "My son, one who performs my Ziyarat after my passing away will be rewarded with Paradise; one who performs the Ziyarat of your father after his passing away will be rewarded with Paradise; one who performs the Ziyarat of your brother after his passing away will be rewarded with Paradise; and one who performs your Ziyarat after your passing away will be rewarded with Paradise."

Tradition 2: Imam Sadiq (a.s.) said: Imam Husain (a.s.) asked Allah's Messenger (s.a.w.s.), "What is the reward for one who performs your Ziyarat?"

The Messenger replied: "My son, on Judgment Day, it will be incumbent on me to visit one who visits me during my lifetime or after my passing away, or one who has performed Ziyarat of your father, or your brother, or your Ziyarat; and to save him from the chastisement of his sins."

Tradition 3: Allah's Messenger (s.a.w.s.) said: O Ali! I guarantee to one who performs my Ziyarat during my lifetime or after my passing away, or performs your Ziyarat during your lifetime or after your passing away, or performs the Ziyarat of your two sons during their lives or after their passing away, that I will save him from terrors and difficulties of Judgment Day and take him with me to my level.

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Tradition 1: Allah's Messenger (s.a.w.s.) said: On Judgment Day, I will intercede for one who performs my Ziyarat.

Tradition 2: When Imam Jawad (a.s.) was asked about the reward for one who performs the Ziyarat of Allah's Messenger (s.a.w.s.) solely for (the purpose of) Ziyarat, Imam (a.s.) replied, "Paradise."

Tradition 3 & 4: Same as no. 2.

Tradition 5: Imam Sadiq (a.s.) ordered me (the narrator) to pray in the Prophet's mosque as much as I could. He told me that I would not be able to pray there whenever I wanted to; so I should make most of the opportunity.

Then Imam (a.s.) asked me, "Do you visit the grave of Allah's Messenger (s.a.w.s.)? "Yes," I replied. Imam (a.s.) said, "Indeed, Allah's Messenger (s.a.w.s.) hears you if you perform his Ziyarat from near and he shall be informed if you perform his Ziyarat from far."

Tradition 6: Almost same as no. 5.

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Ziyarat to be included in my intercession and Paradise is guaranteed for one who is interceded by me. Then he said: One who dies in one of the two sanctuaries (Mecca or Medina) will not be brought to judgment. He will be counted as one who died while migrating to Allah and will be resurrected with fighters of Badr on Judgment Day.

Tradition 10: Allah's Messenger (s.a.w.s.) said: On Judgment Day, I will intercede for one who comes to my Ziyarat.

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Tradition 12: Allah's Messenger (s.a.w.s.) said: One who performs my Ziyarat after my passing away is like one who visited me during my lifetime and I will be his witness and intercessor on Judgment Day.

Tradition 13: Same as no. 12

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Tradition 15: Imam Jawad (a.s.) was asked, "What is the reward for one who performs the Ziyarat of Allah's Messenger (s.a.w.s.) with sincerity?"

Imam (a.s.) replied, "Allah will admit him to Paradise."

Tradition 16: Same as no. 12

Tradition 17: Allah's Messenger (s.a.w.s.) said: One who comes to the Ziyarat of my grave after my passing away is like one who has migrated to me during my lifetime. So if you cannot come for my Ziyarat, convey your salutation to me, for it is sure to reach me.

Tradition 18: Same as Chapter 1, Tradition 2.

Tradition 19: Same as no. 18

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Imam (a.s.) replied, "He is like one who performs the Ziyarat of Allah on His Throne."

Chapter 3: Ziyarat of the Prophet's grave and invocations at his tomb

Tradition 1: Imam Sadiq (a.s.) said: Before proceeding to Medina or prior to entering it, perform Ghusl. Then proceed to the grave of Allah's Messenger (s.a.w.s.) and salute him. Go to the pillar located on the right by the head of the grave. Stand there with your left shoulder towards the grave, your right shoulder towards the pulpit of the Prophet and face the Qibla, this being the closest location to the head of the Prophet. Then recite:

أَشْهَدُ أَنْ لَا إِلٰـهَ إِلاَّ اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ، وَ أَشْهَدُ أَنَّكَ رَسُوْلُ اللهِ، وَ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللهِ، وَ أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ رِسَالَاتِ رَبِّكَ، وَ نَصَحْتَ لِأُمَّتِكَ، وَ جاهَدْتَ فِيْ سَبِيْلِ اللهِ، وَ عَبَدْتَ اللهَ حَتّٰى أَتَاكَ الْيَقِيْنُ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، وَأَدَّيْتَ الَّذِىْ عَلَيْكَ مِنَ الْحَقِّ، وَ أَنَّكَ قَدْ رَؤُفْتَ بِالْمُؤْمِنِيْنَ، وَ غَلُظْتَ عَلٰى الْكَافِرِيْنَ، فَبَلَغَ اللهُ بِكَ أَفْضَلَ شَرَفِ مَحَلِّ الْمُكَرَّمِيْنَ، اَلْحَمْدُ لِلّٰهِ الَّذِى إِسْتَنْقَذَنا بِكَ مِنَ الشِّرْكِ وَ الضَّلَالَةِ، اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ، وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِيْنَ، وَ عِبادِكَ

الصَّالِحِيْنَ وَ أَنْبِيائِكَ الْمُرْسَلِيْنَ، وَ أَهْلِ السَّمَاوَاتِ وَ الْأَرَضِيْنَ؛ وَ مَنْ سَبَّحَ لِرَبِّ الْعَالَمِيْنَ مِنَ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ نَبِيِّكَ وَ أَمِيْنِكَ وَ نَجِيِّكَ وَ حَبِيْبِكَ وَ صَفِيِّكَ وَ خاصَّتِكَ وَ صَفْوَتِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ، اَللّٰهُمَّ وَ أَعْطِهِ الدَّرَجَةَ وَ الْوَسِيْلَةَ مِنَ الْجَنَّةِ، وَ ابْعَثْهُ مَقامًا مَحْمُوْدًا يَغْبِطُهٗ بِهِ الْأَوَّلُوْنَ وَ الْآخِرُوْنَ، اَللّٰهُمَّ إِنَّكَ قُلْتَ: ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوْا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوْا اللهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوْا اللهَ تَوّابًا رَحِيْمًا﴾، وَإِنِّيْ أَتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا تَائِبًا مِنْ ذُنُوْبِيْ، وَ إِنِّيْ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صلى الله عليه وآله وسلم، يا مُحَمَّدُ إِنِّيْ أَتَوَجَّهُ إِلَى اللهِ رَبِّيْ وَ رَبِّكَ بِكَ لِيَغْفِرَ لِيْ ذُنُوْبِيْ

Translation: I bear witness that there is no god but Allah; He is alone and has no partners and I bear witness that Muhammad (s.a.w.s.) is His servant and messenger. I bear witness that you are Allah's Messenger (s.a.w.s.) and you are Muhammad, son of Abdullah. I bear witness that you announced the messages of your Lord, you advised your Ummah, you fought with wisdom and by giving good counsel until death came to you. You fulfilled your obligations, you were kind to believers and harsh to disbelievers. Hence Allah granted you the highest honored position of the honored ones. Praise to be Allah who, through you, saved us from polytheism and deviation. O Allah! Convey Your blessings, blessings of Your proximate angels, blessings of Your righteous servants, blessings of Your prophet messengers, blessings of all the inhabitants of heavens and earths and blessings of everyone from first to last who sanctifies the Lord of the Worlds, on Muhammad (s.a.w.s.), Your servant, Your Messenger, Your Prophet, Your trustee, Your confidant, Your beloved, Your chosen one, Your special servant and the best of Your creation. O Allah! You said, *"And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and*

the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful." (4:64) And I have come to Your Prophet, repenting and begging forgiveness for my sins and I have turned to You through Your Prophet, the Prophet of Mercy, Muhammad (s.a.w.s.). O Muhammad (s.a.w.s.)! I have turned to Allah, Your Lord and mine, through you, so that He forgives my sins.

Imam (a.s.) continued: If you have a request, face Qibla keeping your back to the grave; raise your hands and ask for your request; it will be granted, Insha Allah.

Tradition 2: Imam Sadiq (a.s.) said: After you finish invocations at the head of the grave, proceed to the pulpit and rub your hands on it then hold its two bottom knobs, rub your face and eyes on them, as they cure the eyes. Then stand by the pulpit, praise glorify Allah and then ask for your needs as the Allah's Messenger (s.a.w.s.) has said: There is a garden from the gardens of Paradise between my pulpit and grave. My pulpit is over an oasis from the oases of Paradise and its four pillars were built in Paradise.

Imam (a.s.) continued: Then go to the place where the Prophet prayed and pray as much as you like.

Invoke blessings on Muhammad and Aale Muhammad (a.s.) when you enter or leave the Prophet's mosque and pray much at the Prophet's mosque.

Tradition 3: Imam Baqir (a.s.) said: Imam Sajjad (a.s.) used to stand at the Prophet's grave and salute Allah's Messenger (s.a.w.s.) and bear witness that he conveyed Allah's message. Then he recited any prayer that came to his mind. Then leaned on the delicate green marble attached to the grave of Allah's Messenger (s.a.w.s.). Resting his back on the grave he would face the Qibla and say:

اَللّٰهُمَّ إِلَيْكَ أَلْجَأْتُ أَمْرِىْ؛ وَ وَإِلٰى قَبْرِ مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ أَسْنَدْتُ ظَهْرِىْ، وَ الْقِبْلَةَ الَّتِىْ رَضِيْتَ لِمُحَمَّدٍ اسْتَقْبَلْتُ، اَللّٰهُمَّ إِنِّىْ أَصْبَحْتُ لَا أَمْلِكُ لِنَفْسِىْ خَيْرَ مَا أَرْجُوْ لَهَا وَ لَا أَدْفَعُ عَنْهَا شَرَّ مَا أَحْذَرُ عَلَيْهَا، وَأَصْبَحَتِ الْأُمُوْرُ بِيَدِكَ وَ لَا فَقِيْرَ أَفْقَرُ مِنِّى، إِنِّىْ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ، اَللّٰهُمَّ أَرِدْنِىْ مِنْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِكَ، اَللّٰهُمَّ إِنِّىْ أَعُوْذُ بِكَ مِنْ أَنْ تُبَدِّلَ اسْمِىْ أَوْ أَنْ تُغَيِّرَ جِسْمِىْ أَوْ تُزِيْلَ نِعْمَتَكَ عَنِّىْ، اَللّٰهُمَّ زَيِّنِّىْ بِالتَّقْوٰى وَجَمِّلْنِىْ بِالنِّعَمِ وَ اعْمُرْنِىْ بِالْعَافِيَةِ، وَ ارْزُقْنِىْ شُكْرَ الْعَافِيَةِ. اَسْأَلُ اللّٰهَ الَّذِىْ اجْتَبَاكَ وَ اخْتَارَكَ وَ هَدَاكَ وَ هَدٰى بِكَ أَنْ يُصَلِّىَ عَلَيْكَ إِنَّ اللّٰهَ وَ مَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِىِّ ۚ يَا أَيُّهَا الَّذِيْنَ آمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا.

Translation: O Allah! I seek Your refuge in all my affairs and I have leaned on the grave of Muhammad, Your servant and messenger and I have turned to the Qibla that You chose for Muhammad. O Allah! I find that I don't have the power to attain good that I desire for myself, nor I have the power to avert the harm I fear. I find that all affairs are in Your hands and no one is more than I. I am in need of the good You gave me. O Allah! I ask You to decree that which is good for me, because no one can keep away Your grace. O Allah! I seek refuge with You from replacing my name, from changing my body, or from removing Your blessing from me. O Allah! Embellish me with piety and beautify me with Your bounties, give me a long, healthy life and sustain me with the ability to thank You for prosperity.

Tradition 4: I saw Imam Sadiq (a.s.) going to the grave of Allah's Messenger (s.a.w.s.). When he reached the grave, he placed his hand on it and said: I ask Allah Who selected you, chose you, guided you and guided others through you, to bless and have mercy on you. ***Surely Allah and His***

angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.

Tradition 5: Imam Kazim (a.s.) asked the narrator, "How do you recite salutations to the Prophet?" I replied, "I recite the usual version." Imam (a.s.) asked, "Shall I teach you something better?" "Yes, may I be sacrificed on you," I replied. As I sat, Imam (a.s.) wrote the following for me and also read it out: When you stand besides the Prophet's grave, recite:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللهِ، وَ أَشْهَدُ أَنَّكَ خَاتَمُ النَّبِيِّيْنَ، وَ أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ رِسَالَاتِ رَبِّكَ، وَ نَصَحْتَ لِأُمَّتِكَ، وَ جَاهَدْتَ فِيْ سَبِيْلِ رَبِّكَ، وَ عَبَدْتَهُ حَتّٰى أَتَاكَ الْيَقِيْنُ، وأَدَّيْتَ الَّذِيْ عَلَيْكَ مِنَ الْحَقِّ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ ورَسُوْلِكَ وَ نَجِيِّكَ وأَمِيْنِكَ وصَفِيِّكَ وَخِيرَتِكَ مِنْ خَلْقِكَ أَفْضَلَ مَا صَلَّيْتَ عَلٰى أَحَدٍ مِنْ أَنْبِيَائِكَ و رُسُلِكَ، اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى نُوْحٍ فِيْ الْعَالَمِيْنَ، وَ امْنُنْ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا مَنَنْتَ عَلٰى مُوْسٰى وَ هَارُوْنَ، وَ بَارِكْ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَ آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، اَللّٰهُمَّ رَبَّ الْبَيْتِ الْحَرَامِ وَ رَبَّ الْمَسْجِدِ الْحَرَامِ وَ رَبَّ الرُّكْنِ وَ الْمَقَامِ، وَ رَبَّ الْبَلَدِ الْحَرَامِ، وَ رَبَّ الْحِلِّ وَ الْحَرَمِ، وَ رَبَّ الْمَشْعَرِ الْحَرَامِ، بَلِّغْ رُوْحَ نَبِيِّكَ مُحَمَّدٍ مِنِّي السَّلَامُ.

Translation: I bear witness that there is no god but Allah, He is alone and has no partners and I bear witness that Muhammad is His servant and messenger. I bear

witness that you are Muhammad, son of Abdullah and you are the last prophet. I bear witness that you conveyed the messages of your Lord, you advised your Ummah, you fought in the path of your Lord and you worshipped Him till your last moments; and fulfilled your obligations. O Allah, bless Muhammad, Your servant, messenger, confidant, trustee, chosen one and the best of Your creation, blessings greater than any blessings sent on any of Your prophets or messengers. O Allah, convey peace on Muhammad and Aale Muhammad just as You sent Your peace on Nuh "among the worlds." Bestow Your favor on Muhammad and Aale Muhammad just as You bestowed Your favor "on Musa and Harun". And bless Muhammad and Aale Muhammad just as You blessed Ibrahim and the progeny of Ibrahim. Indeed You are Praised, Glorified. O Allah, bless Muhammad and Aale Muhammad. O Allah, Lord of the Sacred House, Lord of the Sacred Mosque, Lord of Rukn and Maqam. Lord of the Sacred Land, Lord of the lawful and unlawful. Lord of Mashar al-Haram. Convey my salutation to the soul of Muhammad, Your Prophet.

Tradition 6: The narrator asked Imam Reza (a.s.), "How should I salute Allah's Messenger near his grave?" Imam (a.s.) replied:

اَلسَّلَامُ عَلٰى رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللهِ، وَ السَّلَامُ عَلَيْكَ يَا أَمِيْنَ اللهِ، أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِاُمَّتِكَ، وَ جَاهَدْتَ فِيْ سَبِيْلِ اللهِ، وَ عَبَدْتَهُ مُخْلِصًا حَتّٰى أَتَاكَ الْيَقِيْنُ، فَجَزَاكَ اللهُ أَفْضَلَ مَا جَزٰى نَبِيًّا عَنْ اُمَّتِهٖ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَ آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ.

Translation: Peace be on Allah's Messenger. Peace be on you, O beloved of Allah. Peace be on you, O choice of Allah. Peace be on you, O trustee of Allah. I bear witness

that you advised your Ummah. You fought in the way of Allah and worshipped Him with loyalty until your last moments. May Allah reward you with a greater reward than He has given to any other prophet for guiding his Ummah. O Allah, bless Muhammad and Aale Muhammad, more than You blessed Ibrahim and the progeny of Ibrahim. Indeed, You are Praised, Glorified.

Tradition 7: The narrator saw Imam Kazim (a.s.), Harun Rashid, Isa bin Ja'far and Ja'far bin Yahya together in Medina at the Prophet's grave. Harun said to Imam Kazim (a.s.), "Go ahead and salute Allah's Messenger." But the Imam (a.s.) refused. So Harun moved forward and saluted Allah's Messenger and then moved aside. Then Isa bin Ja'far asked the Imam (a.s.), yet he refused. So Isa stepped forward and saluted Allah's Messenger and then moved aside and stood with Harun. Then Ja'far bin Yahya asked Imam (a.s.) to go ahead but the Imam (a.s.) refused. So Ja'far stepped forward and saluted Allah's Messenger and then he also moved aside and stood with Harun. Then Imam (a.s.) stepped forward and said: Peace be on you, O father. I ask Allah Who selected, chose and guided you and guided the creatures through you, to bless you. Harun asked Isa, "Did you hear that?" "Yes," replied Isa. "I bear witness that Allah's Messenger is truly his father," said Harun.

Tradition 8: Same as no. 3

Tradition 9: Same as the last lines of Tradition no. 7.

Tradition 10: The narrator asked Imam Reza (a.s.), "How should I salute Allah's Messenger (s.a.w.s.) near his grave?" Imam (a.s.) replied: Recite:

اَلسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ، اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ، اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ،

اَلسَّلَامُ عَلَيْكَ يَا مُحَمَّدُ بْنَ عَبْدِ اللّٰهِ، اَلسَّلَامُ عَلَيْكَ يَا خِيَرَةَ اللّٰهِ، اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ

اللهِ، اَلسَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا أَمِيْنَ اللهِ، أَشْهَدُ أَنَّكَ رَسُوْلُ اللهِ، وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللهِ، وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِاُمَّتِكَ وَ جَاهَدْتَ فِيْ سَبِيْلِ رَبِّكَ وَ عَبَدْتَهُ حَتّٰى أَتَاكَ الْيَقِيْنُ، فَجَزَاكَ اللهُ أَفْضَلَ مَا جَزٰى نَبِيًّا عَنْ اُمَّتِهٖ، اَللّٰهُمَّ صَلِّ عَلٰى مَحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ آلِ إِبْرَاهِيْمَ، اِنَّكَ حَمِيْدٌ مَجِيْدٌ.

Translation: Peace be on Allah's Messenger (s.a.w.s.). Peace be on you and Allah's mercy and blessings be on you. Peace be on you, O Allah's Messenger (s.a.w.s.)! Peace be on you, O Muhammad Ibne Abdullah! Peace be on you, O chosen one from the creation of Allah! Peace be on you, O beloved of Allah! Peace be on you, O choice of Allah! Peace be on you, O trustee of Allah! I bear witness that you are Allah's Messenger (s.a.w.s.) and that you are Muhammad, son of Abdullah. I bear witness that you advised your Ummah, you fought in the path of your Lord and worshipped Him until your last moments. May Allah reward you with a greater reward than He has given to any other prophet for guiding his Ummah. O Allah! Bless Muhammad and Aale Muhammad, more than Ibrahim and the progeny of Ibrahim. Indeed You are Praised, Glorified.

Chapter 4: Rewards and Excellence of Praying in the Prophet's mosque

Tradition 1: The narrator asked Imam Sadiq (a.s.), "Is praying in the Prophet's mosque same as praying elsewhere in Medina?"

Imam (a.s.) replied, "No. One ritual prayer in the Prophet's mosque is equal to a thousand prayers elsewhere; but praying elsewhere in Medina is just like praying in any other city."

Tradition 2: The narrator asked Imam Sadiq (a.s.) about praying in the Prophet's mosque. Imam (a.s.) replied: Allah's Messenger (s.a.w.s.) said: A prayer in my mosque equals a thousand prayers elsewhere and a prayer in Masjidul Haram equals a thousand prayers in my mosque.

Imam (a.s.) further said: Indeed, Allah has preferred Mecca to other cities and has preferred specific areas of Mecca over other areas in it, saying, ***"Take for yourself a place of prayer in the standing-place of Ibrahim". (Surah Baqarah 2:125)***

Allah has also preferred some people over others and in His Book, ordered people to follow and love them.

Tradition 3: Imam Sadiq (a.s.) said: A prayer in the Prophet's mosque equals ten thousand prayers elsewhere.

Tradition 4: Imam Sadiq (a.s.) said: Pray more in the Prophet's mosque, for Allah's Messenger (s.a.w.s.) has said, "A prayer in my Masjid equals a thousand prayers in any other, except Masjidul Haram, for a prayer in Masjidul Haram equals a thousand prayers in my Masjid."

Traditions 5, 6, 7 and 8: Same as no. 1.

Chapter 5: Ziyarat of Hamza (a.s.), Uncle of the Prophet, and other Martyrs of Uhad

Tradition 1: Imam (a.s.) said: Recite the following at grave of Hamza (a.s.):

اَلسَّلَامُ عَلَيْكَ يَا عَمَّ رَسُوْلِ اللهِ وَ خَيْرَ الشُّهَدَاءِ، اَلسَّلَامُ عَلَيْكَ يَا أَسَدَ اللهِ وَ أَسَدَ رَسُوْلِهٖ،
أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِى اللهِ حَقَّ جِهَادِهٖ، وَ نَصَحْتَ لِلّٰهِ وَلِرَسُوْلِهٖ وَ جُدْتَ بِنَفْسِكَ وَ طَلَبْتَ
مَا عِنْدَ اللهِ، وَ رَغِبْتَ فِيْمَا وَعَدَ اللهُ،

Translation: Peace be on you, O uncle of Allah's Messenger (s.a.w.s.) and the best of the martyrs. Peace be on you, O Lion of Allah and the Lion of His Messenger (s.a.w.s.). I bear witness that you fought in the way of Allah, like Allah should be fought for; I bear witness that you were loyal to Allah and His Messenger (s.a.w.s.) and that you generously sacrificed yourself. You sought that which is with Allah and desired that which He has promised.

After reciting this, enter and pray the ritual prayer but do not face the grave while praying. After that fall on the grave and recite:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ عَلٰى أَهْلِ بَيْتِهٖ، اَللّٰهُمَّ إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُوْقِي بِقَبْرِ عَمِّ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ عَلٰى أَهْلِ بَيْتِهٖ لِتُجِيْرَنِيْ مِنْ نِقْمَتِكَ وَ سَخَطِكَ وَ مَقْتِكَ وَ مِنَ الْأَزْلَالِ فِيْ يَوْمٍ تَكْثُرُ فِيْهِ الْاَصْوَاتُ، وَ الْمَعَرَّاتُ، وَ تَشْغَلُ كُلُّ نَفْسٍ بِمَا قَدَّمَتْ، وَ تُجَادِلُ كُلُّ نَفْسٍ عَنْ نَفْسِهَا، فَاِنْ تَرْحَمْنِي الْيَوْمَ فَلَا خَوْفٌ عَلَيَّ وَ لَا حُزْنٌ، وَ اِنْ تُعَاقِبْ فَمَوْلَاىَ لَهُ الْقُدْرَةُ عَلٰى عَبْدِهٖ، اَللّٰهُمَّ فَلَا تُخَيِّبْنِي الْيَوْمِ وَ لَا تَصْرِفْنِيْ بِغَيْرِ حَاجَتِيْ، فَقَدْ لَزِقْتُ بِقَبْرِ عَمِّ نَبِيِّكَ، وَ تَقَرَّبْتُ بِهٖ اِلَيْكَ ابْتِغَاءَ مَرْضَاتِكَ، وَ رَجَاءَ رَحْمَتِكَ، فَتَقَبَّلْ مِنِّيْ، وَ عُدْ بِحِلْمِكَ عَلٰى جَهْلِيْ، وَ بِرَأْفَتِكَ عَلٰى جِنَايَةِ نَفْسِيْ فَقَدْ عَظُمَ جُرْمِيْ، وَ مَا أَخَافُ أَنْ تَظْلِمَنِيْ وَ لٰكِنْ أَخَافُ سُوْءَ الْحِسَابِ، فَانْظُرِ الْيَوْمَ إِلٰى تَقَلُّبِيْ عَلٰى قَبْرِ عَمِّ نَبِيِّكَ، صَلَوَاتُكَ عَلٰى مُحَمَّدٍ وَ أَهْلِ بَيْتِهٖ، فَبِهِمْ فُكَّنِيْ وَ لَا تُخَيِّبْ سَعْيِيْ، وَ لَا يُهَوَّنْ عَلَيْكَ ابْتِهَالِيْ، وَ لَا تَحْجُبْ مِنْكَ صَوْتِيْ، وَ لَا تُقَلِّبْنِيْ بِغَيْرِ حَوَائِجِيْ؛ يَا غِيَاثَ كُلِّ مَكْرُوْبٍ وَ مَحْزُوْنٍ، وَ يَا مُفَرِّجَ عَنِ الْمَلْهُوْفِ الْحَيْرَانِ الْغَرِيْبِ الْمُشْرِفِ عَلَى الْهَلَكَةِ، صَلِّ عَلٰى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِيْنَ، وَ انْظُرْ اِلَيَّ نَظْرَةً لَا أَشْقٰى

بَعْدَهَا أَبَدًا، وَارْحَمْ تَضَرُّعِىْ وَ غُرْبَتِىْ وَ انْفِرَادِىْ، فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحَرَّيْتُ الْخَيْرَ الَّذِىْ لَايُعْطِيْهِ أَحَدٌ سِوَاكَ، وَلَاتَرُدَّ أَمَلِىْ.

Translation: O Allah! Bless Muhammad and his Ahle Bayt (a.s.). O Allah! I have exposed myself to Your Mercy by clinging to the grave of the Uncle of Your Prophet, may Your blessings be on him and his Ahle Bayt (a.s.), so that You protect me against Your wrath, vengeance and dislike; and save me from slipping on the day when there will be much clamor and humiliation, and every soul will be busy with what it has brought forward, and every soul will try to defend itself only. O Allah! If You include me in Your Mercy today, I shall not have any fear or grief. But if You decide to punish me, You are my Lord having power over His servant. O Allah! Do not disappoint me today and do not return me without fulfilling my needs, for I am clinging to the grave of the uncle of Your Prophet and I am seeking nearness to You through Him. I seek Your pleasure and hope for Your Mercy. So accept this from me and turn with Your patience to my ignorance and with Your kindness to the crimes I committed against myself. Indeed my sins are great. I don't fear that You will oppress me; rather I fear a terrible reckoning. So take into consideration my restlessness on the grave of the uncle of Your Prophet - may Your blessings be upon Muhammad and his Ahle Bayt (a.s.) - and release me from hell through them. Don't waste my efforts; do not disgrace my invocation; do not prevent my voice from reaching You; and do not return me without fulfilling my needs. O savior of every grief-stricken and distressed! O one who comforts the heart-broken, the perplexed and the stranger on the verge of death! Bless Muhammad and his purified Ahle Bayt (a.s.) and look at me in a way that it prevents me from wretchedness. O Allah! Have mercy on me through my invocation and through my loneliness, for I

have hoped to earn Your pleasure and I am seeking the good that cannot be given by anyone other than You. So don't dash my hope.

Tradition 2: The narrator asked Imam Sadiq (a.s.), "Which Masjid should I visit first when I go the Masjids around Medina?"

Imam (a.s.) replied: Begin with Quba Masjid and pray more in it, for it is the first Masjid in this area in which Allah's Messenger (s.a.w.s.) prayed.

Then proceed to the Umme Ibrahim Well and pray there, for Allah's Messenger (s.a.w.s.) stayed and prayed there.

Then proceed to Fadikh Masjid and pray two units of prayer, for your Prophet has prayed there. When you finish visiting the Masjids on this side of the city, proceed to Uhad. Begin with the Masjid below Harrah and pray there, then proceed to the grave of Hamza Ibne Abdul Muttalib. Then visit the graves of other martyrs of Uhad. Stand there and recite:

اَلسَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ، أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لَاحِقُوْنَ.

Translation: Peace be on you, O inhabitants of the graves. You have preceded us and we shall join you soon.

Then proceed to the Masjid on the right side of Mount Uhad and pray there because Allah's Messenger (s.a.w.s.) waited prayer time and prayed in this Masjid before he set out for the Battle of Uhad to fight the polytheists. Then go back to the grave of the martyrs of Uhad and pray besides their graves as much as Allah has willed for you. Then move to the Ahzab Masjid and pray there, for Allah's Messenger (s.a.w.s.) prayed in it during the Battle of Ahzab and said: O

succor of the distressed! O fulfiller of the prayers of the distressed! O savior of the heartbroken! Save me from my grief, agony and sadness, for You see my condition and the condition of my companions.

Chapter 6: Excellence and Rewards of visiting the Masjids and Graves in Medina

Tradition 1: Imam Sadiq (a.s.) said: You must not neglect visiting the holy sites around Medina or Quba Masjid, for it is the ***"Masjid founded on piety from the very first day." (Surah Taubah 9:108)*** Also don't overlook Umme Ibrahim Well, Fadikh Masjid, graves of martyrs and Ahzab or Fath Masjid.

I am told that when the Prophet visited the graves of the martyrs of Uhad, he would say: ***"Peace be on you because you were constant, how excellent, is then the issue of the abode." (Surah Raad 13:24)***

Then Imam (a.s.) said: Recite the following in Masjid Fath along with other supplications:

يَا صَرِيخَ الْمَكْرُوبِينَ، وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ اكْشِفْ عَنِّي غَمِّي وَكَرْبِي وَهَمِّي كَمَا كَشَفْتَ عَن نَبِيِّكَ هَمَّهُ وَغَمَّهُ وَكَرْبَهُ، وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ فِي هٰذَا الْمَكَانِ.

Translation: O succor of the distressed! O fulfiller of the prayers of the distressed! Save me from my grief, agony and sadness just as You saved Your Prophet from his grief, agony and sadness, and You were sufficient for him against the terrors of his enemies in this place.

Tradition 2: Same as no. 1

Tradition 3: Allah's Messenger (s.a.w.s.) said: One who enters my Masjid, that is Quba Masjid, and prays two Rakats prayer in it, will receive the reward of performing an Umrah.

Tradition 4: Same as no. 1.

Tradition 5: One of the Imams (a.s.) said: If you stay in Medina for three days, pray in the complete format. The same applies to staying in Mecca. If you stay in Medina for three days, keep three fasts, beginning on a Wednesday. Pray Tuesday night besides the Pillar of Repentance where Abu Lubabah tied himself until his forgiveness was revealed. Then on Wednesday, fast and sit by the pillar all day. At night, come to the Prophet's grave and spend that night and following day there, fasting on Thursday. On Thursday night, come to the pillar at the Prophet's grave and pray there all night and all the next day (Friday). You should also fast on Friday. If possible, don't speak during these days, except to say that which is necessary. Don't leave the Masjid unless it is necessary. If you can, don't sleep at night or during the day, as it will add to the grace of this worship act. On Friday, praise Allah, sanctify Him, invoke blessing on the Prophet, and ask for your needs.

Recite the following with other supplications:

اَللّٰهُمَّ مَا كَانَتْ لِیْ إِلَيْكَ مِنْ حَاجَةٍ سَارَعْتُ أَنَا فِیْ طَلَبِهَا وَ الْتِمَاسِهَا أَوْ حَاجَةٍ لَمْ أُسَرِّعْ، سَأَلْتُكَهَا أَوْ لَمْ أَسْأَلْكَهَا، فَإِنِّیْ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِیِّ الرَّحْمَةِ فِیْ قَضَاءِ حَوَائِجِیْ صَغِيْرِهَا وَكَبِيْرِهَا.

Translation: O Allah! I come to You through Your Prophet, Muhammad, the Prophet of mercy, to fulfill all of my needs, from the smallest to the greatest. And I ask You to fulfill those needs, which I hastened in asking and imploring

for, and also to fulfill needs, which I didn't hasten to ask, and those needs, which I didn't even ask to be fulfilled.

Tradition 6: The narrator asked Imam Sadiq (a.s.), "Which Masjid should I visit first when I visit the Masjids around Medina?"

Imam (a.s.) replied: Begin with Quba Masjid and pray more in it, for it is the first Masjid in this area in which Allah's Messenger (s.a.w.s.) prayed.

Then proceed to Umme Ibrahim Well and pray there, for Allah's Messenger (s.a.w.s.) resided and prayed there.

Then proceed to the Fadikh Masjid and pray two Rakats there, for your Prophet prayed there. When you finish visiting the Masjids on this side of the city, proceed to the side of Uhad. Begin with the Masjid below Harrah and pray there. Then proceed to the grave of Hamza…It is a long tradition with matter similar to that which is mentioned in the foregoing traditions.

Chapter 7: Bidding Farewell to the grave of Allah's Messenger (s.a.w.s.)

Tradition 1: Imam Sadiq (a.s.) said: When you decide to leave Medina, perform Ghusl. After asking for your needs, come to the Prophet's grave and bid farewell to him. Perform the same rituals observed on entering.

Then say:

اَللّٰهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِيْ قَبْرَ نَبِيِّكَ، فَإِنْ تَوَفَّيْتَنِيْ قَبْلَ ذٰلِكَ فَإِنِّيْ أَشْهَدُ فِيْ مَمَاتِيْ عَلٰى مَا أَشْهَدُ عَلَيْهِ فِيْ حَيَاتِيْ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُوْلُكَ.

Translation: O Allah! Do not make this my last Ziyarat of the grave of Your Prophet. And if You take my life before

I come here again, I bear witness after my passing away to that which I bear witness during my lifetime, which is; "There is no God but Allah and Muhammad is Your servant and Your Messenger."

Tradition 2: The narrator asked Imam Sadiq (a.s.) how to bid farewell to the grave of Allah's Messenger (s.a.w.s.). Imam (a.s.) replied: Recite the following:

صَلَّى اللهُ عَلَيْكَ، اَلسَّلَامُ عَلَيْكَ، لَا جَعَلَهُ اللهُ آخِرَ تَسْلِيمِي عَلَيْكَ.

Translation: Allah's blessing be on you. Peace be on you. May Allah not make this the last time I salute you.

Tradition 3: Imam Reza (a.s.) was seen bidding farewell to Allah's Messenger when he wanted to go for Umrah from there. After Maghrib he approached the grave of Allah's Messenger (s.a.w.s.) from the direction of the head. He saluted Allah's Messenger (s.a.w.s.) and clung to the grave. Then he came to his pulpit. Then he moved back to the grave and prayed so near it that his left shoulder touched the part near a pillar situated on the opposite side by the head of the Prophet. He prayed six or eight Rakats prayers wearing Arabic sandals and the length of his Ruku and Sajdah was as long as reciting Tasbihat thrice or more. After that he prostrated for such a long time that the earth on which he had prostrated was moistened by his sweat. And some of our companions said that he was seen resting his cheek on the floor of the Masjid.

Chapter 8: Rewards and Excellence of Praying in Masjid Kufa and Masjid Sahla

Tradition 1: Abu Hamza Thumali said: Imam Sajjad (a.s.) left Medina with the sole purpose of visiting Kufa

Masjid. He prayed two Rakats and then left. He mounted his camel and continued on his way.

Tradition 2: Imam Sadiq (a.s.) said: Giving a Dirham in charity in Kufa equals giving two hundred Dirhams elsewhere, and praying two Rakats in Kufa equals a hundred Rakats elsewhere.

Tradition 3: Imam Baqir (a.s.) said: If people knew the excellence of Kufa Masjid, they would prepare to come to it from far off places. Praying an obligatory prayer there equals a Hajj, and praying a recommended prayer equals an Umrah.

Tradition 4: Same as no. 3.

Tradition 5: Same as no. 3 with the following addition: Indeed a thousand successors have prayed in this Masjid.

Tradition 6: Imam Sadiq (a.s.) asked me, "Do you pray all your prayers in Kufa Masjid?" "No," I replied. "Indeed if I lived near it, I would not miss any prayers there. Do you know the excellence of Kufa Masjid?" "No," I replied. Imam (a.s.) said: Every righteous servant and every prophet has prayed in Kufa Masjid. Indeed on the night of Meraj, Jibraeel asked Allah's Messenger (s.a.w.s.), "Muhammad! Do you know where you are right now?" "No," he replied. "You are before Kufa Masjid," Jibraeel said. "Ask your Lord for permission so that I may descend here and pray in it," Allah's Messenger (s.a.w.s.) said. Then Jibraeel asked for permission and it was granted. So Allah's Messenger (s.a.w.s.) descended and prayed two Rakats in Kufa Masjid.

Imam (a.s.) continued: Praying one obligatory prayer in it equals a thousand prayers elsewhere, and a recommended prayer in it equals five hundred prayers elsewhere.

Indeed the front of Kufa Masjid is a garden from the gardens of Paradise; and its right side is a garden from the

gardens of Paradise; and its left side is a garden from the gardens of Paradise; and its back portion is a garden from the gardens of Paradise.

Even sitting in Kufa Masjid without praying or praising Allah is considered a worship act. If people knew its excellence, they would surely come to it even if they had to crawl.

Tradition 7: Same words present in no. 6.

Tradition 8: Imam Sadiq (a.s.) said: Mecca is Allah's sanctuary and that of His Messenger (s.a.w.s.) and Ali (a.s.). A prayer in it equals a hundred thousand prayers elsewhere, and giving a Dirham as charity equals giving a hundred thousand Dirhams elsewhere.

Medina is a sanctuary of Allah, His Messenger (s.a.w.s.), and Amirul Momineen Ali (a.s.). A prayer in its Masjid equals ten thousand prayers elsewhere, and giving a Dirham as charity in Medina equals ten thousand Dirhams elsewhere.

Kufa is Allah's sanctuary and that of His Messenger (s.a.w.s.), and Amirul Momineen Ali (a.s.). A prayer in its Masjid equals a thousand prayers elsewhere.

Tradition 9: Imam Sadiq (a.s.) said: Limits of Masjid Sahla reach upto Rawha.

Tradition 10: Imam Sadiq (a.s.) asked Abu Hamza Thumali, "Did you see my uncle on the night of his uprising?"

"Yes," Abu Hamza replied.

"Did he pray in Masjid of Suhail?" Imam (a.s.) asked.

"Where is the Masjid of Suhail? Do you mean Masjid Sahla?" Abu Hamza asked.

“Yes. Indeed if he had prayed two Rakats there and then sought refuge with Allah, he would have been protected by Allah for one year.”

“May my parents be sacrificed on you, are you referring to this Masjid Sahla?” Abu Hamza asked.

“Yes,” the Imam (a.s.) replied.

Then Imam (a.s.) said: Masjid Sahla contains the house of Ibrahim (a.s.) where he used to fight the Amaliqa. It contains the house of Idris (a.s.) where he used to stitch clothes. It contains the place where the rider ties his camel. It contains the green rock with pictures of all prophets in it, and the clay under this rock is the clay from which Allah created all the prophets. Meraj occurred in a part of this Masjid known as the great separator. Masjid Sahla is a part of Kufa and it is the route people will pass. The trumpet will be blown from it and people will be resurrected from it. Seventy thousand people will be resurrected from its side and they will enter Paradise without any accounting. They are those whom Allah has set aright and upon whom He has increased His blessings. Indeed they are made successful and who will be blessed with bounties before others. They like to turn away any praise about themselves and are terrified of meeting Allah in His justice. They are quick to obey Allah, perform good deeds, and understand that Allah sees and is aware of what they do. There will be no accounting for them nor any judgment or punishment.

Indeed Allah removes rancor and purifies the believers in every way. The Ahwan mountain, a very old mountain populated in the past, began moving from the middle of this Masjid.

Tradition 11: Imam Sadiq (a.s.) or Imam Baqir (a.s.) was asked, “Which is the best place after Masjidul Haram and the Prophet’s mosque?”

Imam (a.s.) replied: Kufa. O Abu Bakr! Kufa is the purified and excellent land. It contains the graves of messengers, prophets and truthful successors. It contains the Masjid Suhail in which every divine Prophet has prayed. The Twelfth Imam (a.s.) will reappear from this city. Imam Qaim and those who will lead after him will also live in it. It will indeed be the abode of prophets, successors and the righteous.

Tradition 12: Hanan bin Sadir said: I was with Imam Baqir (a.s.) when a man entered, saluted the Imam (a.s.) and sat down. "Where are you from?" Imam (a.s.) asked him. "I am from Kufa. I believe in your Wilayat and am one of your devotees," the man said. "Do you perform all your prayers in Kufa Masjid?" Imam (a.s.) asked. "No," the man replied. "Indeed you are deprived of blessings," Imam (a.s.) said. Then he asked, "Do you perform a Ghusl once a day with water of Euphrates, which is near you?" "No," the man replied. "What about once a week?" Imam (a.s.) asked. "No." "What about once a month?" "No." "What about once a year?" "No." "Indeed you are deprived of blessings," Then Imam (a.s.) asked, "Do you perform the Ziyarat of Imam Husain (a.s.) once a week?" "No." "What about once a month?" "No." "What about once a year?" "No." "Indeed you are deprived of blessings," Imam (a.s.) said.

Tradition 13: Imam Baqir (a.s.) said: Do not neglect prayers in Kufa Masjid even if you have to crawl to it, because a prayer there equals seventy prayers in other Masjids.

Tradition 14: Imam Reza (a.s.) said: A ritual prayer in Kufa Masjid has more value than seventy congregational prayers in any other Masjid.

Tradition 15: Same as no. 6.

Tradition 16: Allah's Messenger (s.a.w.s.) said: On the night of Meraj, I landed in the Masjid of my ancestors, Nuh and Ibrahim (a.s.), which is the Kufa Masjid and I prayed two Rakats in it. Indeed an obligatory prayer in Kufa Masjid equals an accepted Hajj and a recommended prayer equals an accepted Umrah.

Tradition 17: Amirul Momineen (a.s.) asked Malik, "Do you go and pray in the Masjid behind your house?" I replied. "Amirul Momineen (a.s.), only ladies pray there." He said, "Malik, no distressed person enters this Masjid, prays in it, and supplicates Allah but that Allah relieves him of grief and grants his request."

Malik says: By Allah, I did not go to that Masjid or pray in it till one night I was extremely aggrieved about something. Suddenly, I remembered the saying of Amirul Momineen (a.s.). I arose in the middle of the night, put on my sandals and performed the Wudhu. When I left the house, I found a lamp at the door, which began moving automatically and I followed it till I reached the Masjid. The lamp stopped before me. I entered the Masjid and prayed there. After I finished, I put on my sandals and the lamp began to moving before me until I reached home in its light, but it disappeared when I entered the house. From that night, whenever I leave my house, I find this lamp leading my way and the Almighty Allah granted my prayers.

Tradition 18: Imam Sadiq (a.s.) said: A man came to Amirul Momineen (a.s.) in Kufa Masjid and said, "Peace be on you, O Amirul Momineen and the mercy of Allah and His blessings!"

Amirul Momineen (a.s.) answered his salutation.

He said: "May I be sacrificed on you! I am leaving for Masjid Aqsa and I wanted to bid farewell to you,"

Amirul Momineen (a.s.) asked, “What is your aim in going there?”

The man said, “To earn divine rewards, may I be sacrificed on you.”

His Eminence (a.s.) said: Sell your mount, spend your money, and pray in this Masjid instead, for obligatory prayers in this Masjid equal an accepted Hajj, and recommended prayers equal an accepted Umrah. Blessings of this Masjid extend to a twelve mile radius. The right side of this Masjid is prosperity but its left side is cunning. In the middle of this Masjid, there is a well of oil, a well of milk, a well of water for the believers to drink, and a well of water to purify the believers. The ark of Nuh embarked from here and three idols: Nasr, Yaghuth and Yauq were placed here. Seventy prophets and seventy successors have prayed in this Masjid, and I am one of them.

No distressed person asks Allah for anything in it but that Allah grants it and relieves him of his sorrow.

Chapter 9: Location of the Grave of Amirul Momineen (a.s.)

Tradition 1: Safwan Jamal said: Amir Ibne Abdullah and I were with Imam Sadiq (a.s.) when Amir said, “People believe that Amirul Momineen (a.s.) was buried at Ruhbah. “No,” Imam (a.s.) replied. “Then where is he buried?” asked Amir.

The Imam (a.s.) replied: After the passing away of Amirul Momineen (a.s.), Imam Hasan (a.s.) carried him to a place behind Kufa, near Najaf River, to the left side of Ghari, and right of Hirah. He buried him there in white sand.

After sometime Safwan Jamal went there and thought that he found the grave. On his return he asked Imam (a.s.)

about it and he said thrice, "May Allah have mercy on you, you went to the right place."

Tradition 2: Imam Husain (a.s.) was asked, "Where did you bury Amirul Momineen (a.s.)?"

He replied, "We carried him out during the night, passed the Masjid Ashath and then to the area behind Ghari."

Tradition 3: The narrator says: Umar Ibne Yazid came to me once and asked me to mount. I mounted and we traveled till we reached the house of Hafs Kunasi. Umar asked Hafs to join us also, and he did. We traveled till we arrived in Ghari. We arrived at a grave. Umar said, "Alight! This is the grave of Amirul Momineen (a.s.)." "How do you know?" We asked. He said: "I came here with Imam Sadiq (a.s.) more than once when he was in Hirah and he told me that it was his grave."

Tradition 4: When Imam Sadiq (a.s.) was in Hirah, he asked the narrator, "Don't you want that which I promised you?"

"Yes," I replied – he meant going to the grave of Amirul Momineen (a.s.).

The Imam mounted and his son, Ismail also accompanied him. I also mounted and we set out till we passed Thawiyyah and stopped between Hirah and Najaf, besides white and bright sand. Imam (a.s.), his son, Ismail and I descended and we all prayed there. Then Imam (a.s.) said to Ismail, "Stand up and salute your grandfather, Husain bin Ali (a.s.)."

I asked, "May I be sacrificed for you! Is Husain (a.s.) not in Kerbala?"

Imam (a.s.) replied, "Yes, but when his severed head was being taken to Sham, one of our friends stole it and buried it besides Amirul Momineen (a.s.)."

Tradition 5: When Imam Sadiq (a.s.) passed through the area at the rear of Kufa, he stopped there and prayed two Rakats. Then he moved behind a little and prayed another two Rakats. Then he moved forward a little and prayed another two Rakats. Then he said, "This is the site of the grave of Amirul Momineen (a.s.)."

"May I be sacrificed on you! What were the other two locations on which you prayed?" I asked.

"Site of the head of Imam Husain (a.s.) and site of the pulpit of Qaim (a.s.)."

Tradition 6: Imam Sadiq (a.s.) said: You shall see two graves when you go to Ghari, a large and a small one. The large one is that of Amirul Momineen (a.s.) and the small one contains the head of Imam Husain (a.s.).

Tradition 7: Once I traveled with Imam Sadiq (a.s.) from Qadisiyyah. When we arrived in Najaf, he said: This is the mountain on which the son of my grandfather, Nuh (a.s.), sought refuge and said, *"I will betake myself for refuge to a mountain that shall protect me from the water."* (11:43)

Allah, the blessed and exalted, revealed to the Najaf mountain, "O Najaf, will you allow Nuh's son to seek refuge from Me?"

The mountain collapsed into pieces which then spread to the borders of Sham.

Then the Imam (a.s.) said, "Let's move."

So we continued till we arrived at Ghari. Imam (a.s.) stopped at the grave, saluted all the prophets, beginning with Prophet Adam (a.s.) until Allah's Messenger (s.a.w.s.),

and I saluted them also. Then he (a.s.) fell on the grave, saluted the owner, and cried aloud. Afterwards he stood up and prayed four Rakats, and I followed suit.

After prayers, I asked, "O son of Allah's Messenger, Whose grave is this?"

"My grandfather, Ali Ibne Abi Talib (a.s.)."

Tradition 8: The narrator says: I told Imam Kazim (a.s.) about the way in which Yahya Ibne Musa harasses those who come for the Ziyarat of Amirul Momineen (a.s.). I said that he went on excursions to Thawiyyah and indeed the grave of Amirul Momineen was little further. I told that this was the place Imam Sadiq (a.s.) described to Safwan:

Once you reach Ghari behind Kufa, turn your back to Ghari and move forward a bit to the right to Najaf. When you come to white-colored gravel with the mountain road before you, you will find the grave of Amirul Momineen (a.s.).

I told the Imam (a.s.) that I gone to that place many times but some of our companions do not believe that Amirul Momineen (a.s.) was buried there. Some believe he was buried in Kufa Masjid while others think that he was buried in the palace, but I always reminded them that Allah would not allow the grave of Amirul Momineen (a.s.) to be in the abode of oppressors and it cannot be in the Masjid, because his children wanted to hide the place of his burial.

I asked the Imam (a.s.), "Which of us is correct?"

Imam (a.s.) replied, "Your opinion is correct, because you followed the statement of Imam Sadiq (a.s.). Abu Muhammad, I don't think any of our companions is having your opinion or is being inclined to your view."

I asked, "May I be sacrificed on you, is this a divine blessings on me?"

"Yes. Indeed Allah gives Taufeeq to whomever He likes and makes him a trustee of that belief so you should consider it to be a divine gift and praise Allah and say, 'This is a Taufeeq from Allah."

Tradition 9: Same as previous.

Tradition 10: Yunus Ibne Zabyan said: I was with Imam Sadiq (a.s.) when he was brought to Mansur Dawaniqi in Hirah. On a cloudless moonlit night, the Imam (a.s.) looked at the sky and said, "Yunus! Do you see how beautiful these stars are? Indeed these planets of light are security of the folks of the heavens just as we are security of the folks of the earth."

Then he asked me to have the donkey and the mule saddled. Once they were ready, Imam (a.s.) asked me which mount I preferred. I thought that since the Imam (a.s.) would prefer the mule because it was stronger, I chose the donkey. But Imam (a.s.) said: Give me the donkey.

When we came outside Hirah, Imam (a.s.) asked me to move ahead and I did so. He kept on saying right and left till we came to some red gravel and said: "This is the site."

Then he moved slightly to the right where there was a well with some water in it with which he made Wudhu. Then he moved to a mound and prayed besides it. Then he leaned over it and cried. Then he moved to a smaller mound besides the first and repeated what he had done.

Then said, "Yunus! Do as I did." I followed suit.

After that he (a.s.) asked, "Yunus! Do you know where we are?"

"No," I replied.

"The first place was the grave of Amirul Momineen (a.s.) and the second, where the head of Imam Husain (a.s.) was buried."

After the cursed Ubaidullah bin Ziyad sent the severed head of Imam Husain (a.s.) to Sham, it was sent back to Kufa, but Ubaidullah said, "Take the severed head out of Kufa so that it does not create public unrest."

But Allah placed the head besides Amirul Momineen (a.s.) and it was joined to Imam Husain's body. So the head and body are now together.

Tradition 11: Imam Sadiq (a.s.) said: When I was in Hirah with Abil Abbas, I used to go at night to the grave of Amirul Momineen (a.s.) located at the side of Ghari Noman towards Najaf. I prayed the Midnight Prayers at the grave and returned before sunrise.

Tradition 12: Safwan Ibne Mahran asked Imam Sadiq (a.s.) about the location of the grave of Amirul Momineen (a.s.). He described that it was located in the land of hardened sand.

He went to the described site and prayed there. The following year, he came to Imam (a.s.) and informed that he had gone to the described place and had prayed there. He told him that he had found the correct place. Then for twenty years after that he used to go to that site every year and pray besides it.

Tradition 13: Similar to traditions in this chapter.

Chapter 10: Reward for the Ziyarat of Amirul Momineen (a.s.)

Tradition 1: Abu Wahab Basri says: I entered Medina, went to Imam Sadiq (a.s.) and said, "May I be sacrificed on you, I have come to you but I have not gone to the Ziyarat of the grave of Amirul Momineen (a.s.)."

Imam (a.s.) replied, "Very bad! If you were not one of our Shia, I would not even have glanced at you. Do you not

perform the Ziyarat of one to whose Ziyarat the Almighty Allah, along with His angels goes, and to which prophets and believers go?"

"May I be sacrificed on you! I did not know this," I said.

"Then know that Amirul Momineen (a.s.) has a higher rank with Allah than all Imams (a.s.). Imams (a.s.) are above others due to the number of their deeds, and the reward for their deeds is also for Amirul Momineen (a.s.).

Tradition 2: Mufaddal Ibne Umar said: I went to Imam Sadiq (a.s.) and said, "I yearn to go to Ghari!"

"Why?" asked the Imam (a.s.).

"Because I love Amirul Momineen (a.s.) and would like to go for his Ziyarat,"

"Do you know the excellence of his Ziyarat?"

"No, O son of Allah's Messenger! Tell me about it."

"When you intend to perform the Ziyarat of Amirul Momineen (a.s.), know that you will do the Ziyarat of the bones of Adam (a.s.), body of Nuh (a.s.), and the body of Amirul Momineen (a.s.)."

I asked, "Adam (a.s.) landed in Sarandib at the place of the rising of the Sun, and it is commonly believed that his bones were buried in Kaaba. So how can you say that he is in Kufa?"

Imam (a.s.) replied: When Nuh (a.s.) was in the ark, Almighty Allah revealed to him to go circle the Kaaba seven times. Nuh (a.s.) complied. Then he descended from the ark, went into the knee deep water till he brought out a coffin containing the bones of Adam (a.s.). He brought it to his ark and continued circling the Kaaba as long as Allah had willed. Then he moved to Kufa, went inside Kufa Masjid with his ark and stopped in the middle. This is where Allah

revealed to the earth, “Swallow your water” (11:44). So the earth swallowed its water beginning from Kufa Masjid, from where the deluge had originally begun. Then those who were with Nuh (a.s.) in the ark each went in different directions. Nuh (a.s.) carried the coffin and buried it in Ghari which is the part of the mountain on which Allah spoke to Musa (a.s.), purified Isa (a.s.), chose Ibrahim (a.s.) as his friend, and chose Muhammad (s.a.w.s.) as His beloved. Allah chose that land as the abode of prophets.

By Allah, no one more honorable than Amirul Momineen (a.s.) has ever lived there after his purified ancestors, Adam and Nuh (a.s.).

So when you intend to go to Najaf, perform the Ziyarat of the bones of Adam (a.s.), body of Nuh (a.s.) and the body of Ali Ibne Abi Talib (a.s.). You will have gone to the Ziyarat of the first ancestor of His Eminence, Muhammad (s.a.w.s.) who is the last prophet, and of Ali (a.s.), chief of successors. You should know that the doors of heavens open for the visitor of His Eminence, so do not be ignorant of this great blessing.

Tradition 3: Imam Sadiq (a.s.) said: Imam Hasan (a.s.) asked Allah’s Messenger (s.a.w.s.), “Father, what is the reward for one who performs your Ziyarat?”

The Prophet replied, “My son, on Judgment Day, it will be my divine obligation to visit one who performs my Ziyarat during my lifetime or after my passing away, or performs the Ziyarat of your father, and to save him from his sins.”

Chapter 11: Ziyarat of Amirul Momineen (a.s.) and invocations at his grave

Tradition 1: Imam Sadiq (a.s.) said: Imam Zainul Abideen (a.s.) performed the Ziyarat of the grave of Amirul Momineen Ali Ibne Abi Talib (a.s.) in the following manner:

He first stood at the grave, cried, and then said:

اَلسَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ اَلسَّلَامُ عَلَيْكَ يَا أَمِينَ اللهِ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَىٰ عِبَادِهِ. اَلسَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ، أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللهِ حَقَّ جِهَادِهِ وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ صلى الله عليه وآله وسلم حَتَّىٰ دَعَاكَ اللهُ فِي جِوَارِهِ وَ قَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ، وَ أَلْزَمَ أَعْدَائَكَ الْحُجَّةَ فِي قَتْلِهِمْ إِيَّاكَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَىٰ جَمِيعِ خَلْقِهِ، اَللّٰهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدَرِكَ؛ رَاضِيَةً بِقَضَائِكَ، مُولَعَةً بِذِكْرِكَ وَ دُعَائِكَ، مُحِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ، مَحْبُوبَةً فِي أَرْضِكَ وَ سَمَائِكَ، صَابِرَةً عَلَىٰ نُزُولِ بَلَائِكَ شَاكِرَةً لِفَوَاضِلِ نَعْمَائِكَ، ذَاكِرَةً لِسَوَابِغِ آلَائِكَ، مُشْتَاقَةً إِلَىٰ فَرْحَةِ لِقَائِكَ، مُتَزَوِّدَةً التَّقْوَىٰ لِيَوْمِ جَزَائِكَ، مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ، مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ، مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ ثَنَائِكَ.

Translation: Peace be on you O Amirul Momineen! And Allah's mercy and His blessings be on you, Peace be on you, O Trustee of Allah in His earth and His Proof on His servants. Peace be on you, O Amirul Momineen! I bear witness that you did Jihad for Allah in a way it deserves to be done and acted according to His Book. You followed the Sunnah of His Prophet until He recalled you to His neighborhood and took you to Himself. He obligated your enemies to the argument of slaying you, in addition to many

other clear arguments you already have over His creation. O Allah! Make me satisfied about that which You have destined, pleased with Your decree, fond of Your remembrance and supplication, loving Your chosen friends, loved on Your earth and Your heavens, patient on Your trials, thankful for Your superior bounties. One who remembers Your abundant bounties, yearns for the joy of Your meeting, decorated with piety for the day of Your reward, following the traditions of Your Friends, avoiding the manners of Your enemies, preoccupied by the world through Your praise and glorification.

Then he placed his cheek on the grave and said:

اَللّٰهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَالِهَةٌ، وَ سُبُلَ الرَّاغِبِينَ إِلَيْكَ شَارِعَةٌ، وَ أَعْلَامَ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ، وَ أَفْئِدَةَ الْعَارِفِينَ مِنْكَ فَازِعَةٌ، وَ أَصْوَاتَ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ، وَ أَبْوَابَ الْإِجَابَةِ لَهُمْ مُفَتَّحَةٌ، وَ دَعْوَةَ مَنْ نَاجَاكَ مُسْتَجَابَةٌ، وَ تَوْبَةَ مَنْ أَنَابَ إِلَيْكَ مَقْبُولَةٌ، وَ عَبْرَةَ مَنْ بَكٰى مِنْ خَوْفِكَ مَرْحُومَةٌ، وَ الْإِعَانَةَ لِمَنِ اسْتَعَانَ بِكَ مَوْجُودَةٌ، وَ الْإِغَاثَةَ لِمَنِ اسْتَغَاثَ بِكَ مَبْذُولَةٌ، وَ عِدَاتِكَ لِعِبَادِكَ مُنْجَزَةٌ، وَ زَلَلَ مَنِ اسْتَقَالَكَ مُقَالَةٌ، وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةٌ، وَ أَرْزَاقَكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ، وَ عَوَآئِدَ الْمَزِيدِ لَهُمْ مُتَوَاتِرَةٌ، وَ ذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ، وَ حَوَآئِجَ خَلْقِكَ عِنْدَكَ مَقْضِيَّةٌ، وَ جَوَآئِزَ السَّائِلِينَ عِنْدَكَ مَوْفُورَةٌ، وَ عَوَآئِدَ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةٌ، وَ مَوَآئِدَ الْمُسْتَطْعِمِينَ مُعَدَّةٌ، وَ مَنَاهِلَ الظِّمَآءِ لَدَيْكَ مُتْرَعَةٌ، اَللّٰهُمَّ فَاسْتَجِبْ دُعَآئِيْ، وَ اقْبَلْ ثَنَآئِيْ، وَ أَعْطِنِيْ رَجَائِيْ، وَ اجْمَعْ بَيْنِيْ وَ بَيْنَ أَوْلِيَآئِيْ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ، إِنَّكَ وَلِيُّ نَعْمَآئِيْ، وَ مُنْتَهٰى رَجَائِيْ، وَ غَايَةُ مُنَايَ فِيْ مُنْقَلَبِيْ وَ مَثْوَايَ، أَنْتَ إِلٰهِيْ وَ سَيِّدِيْ وَ مَوْلَايَ اغْفِرْ لِيْ

لِأَوْلِيَآئِنَا، وَ كُفَّ عَنَّا أَعْدَآئَنَا وَ اشْغَلْهُمْ عَنْ أَذَانَا، وَ أَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْعُلْيَا، وَ أَدْحِضْ كَلِمَةَ الْبَاطِلَ وَ اجْعَلْهَا السُّفْلٰى، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: O Allah, the hearts of those who humble themselves before You are filled with bewilderment. Paths of those who desire You are leveled. Signs for those who seek You are clear. Hearts of those who know You are filled with Your fear. Voices of those who call You are raised up to You. Gates through which You answer are open to them. Prayers of those who whisper to You are fulfilled. Repentance of those who return to You is accepted. Tears of those who weep in Your fear are dealt with mercifully. Assistance is available to those who seek from You. Your promises to Your servants are fulfilled. Errors of those who ask You to reduce their errors are reduced. Good deeds of those who perform them are stores with You. Sustenance of Your creation descends from You and their shares are continuously increased. Sins of those who seek forgiveness are forgiven and needs of Your creation are fulfilled by You. Rewards of beseechers are available in plenty with You, and further benefits reach Your creation. Tables of food are prepared for those who seek it and fountains are filled for the thirsty. O Allah! Answer my prayers, accept my praise, fulfill my hopes, and unite me with the Divine saint You have appointed on me for the sake of Muhammad, Ali, Fatima, Hasan and Husain (a.s.). Indeed You are the Guardian of my bounties, my final hope and my ultimate end and final abode. You are my God, my Lord and my Master. Forgive me and our friends. Keep our enemies away from us and distract them from harming us. Manifest the word of truth and make it supreme; let the word of falsehood be refuted, making it lowly. Indeed You are powerful over everything.

Tradition 2: Imam Kazim (a.s.) used to recite the following at the grave of Amirul Momineen (a.s.):

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، أَشهَدُ أَنَّك أَوَّلُ مَظْلُومٍ؛ وَ أَوَّلُ مَنْ غُصِبَ حَقُّهُ، صَبَرْتَ وَ احْتَسَبْتَ حَتّٰى أَتَاكَ الْيَقِيْنُ، وَ أَشْهَدُ أَنَّكَ لَقِيْتَ اللهَ، وَ أَنْتَ شَهِيْدٌ، عَذَّبَ اللهُ قاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ، جِئْتُكَ عَارِفًا بِحَقِّكَ؛ مُسْتَبْصِرًا بِشَأْنِكَ؛ مُعَادِيًا لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ، أَلْقٰى عَلٰى ذٰلِكَ رَبِّيْ إِنْ شَاءَ اللهُ تَعَالٰى، إِنَّ لِيْ ذُنُوبًا كَثِيْرَةً فَاشْفَعْ لِيْ عِنْدَ رَبِّكَ يَا مَوْلَايَ، فَإِنَّ لَكَ عِنْدَ اللهِ مَقَامًا مَعْلُوْمًا، وَ إِنَّ لَكَ عِنْدَ اللهِ جَاهًا عَظِيْمًا وَ شَفَاعَةً، وَقَدْ قَالَ اللهُ تَعَالٰى: 'وَلَا يَشْفَعُوْنَ إِلَّا لِمَنِ ارْتَضٰى.

Translation: Peace be on you, O Wali of Allah. I bear witness that you are the first to be oppressed and you are the first whose right was usurped. You stayed patient, expecting rewards from Allah until your last moments. I bear witness that you met Allah as a martyr. May Allah punish your killer with various chastisements and may He renew the torment of your killer. I have come to you, aware of your right and endowed with insight about your status. I antagonize your enemies and those who oppressed you. If Allah wills, I shall meet my Lord in this very state. My master! I have committed many sins, so intercede for me with your Lord, for indeed you have a known position and a great status with Allah and you have the power of intercession with Allah. Indeed the Almighty Allah has said, "And they do not intercede except for him whom He approves." (21:28).

Imam Kazim (a.s.) would also recite the following at the grave of Amirul Momineen (a.s.):

اَلْحَمْدُ لِلّٰهِ الَّذِیْ أَكْرَمَنِیْ بِمَعْرِفَتِهٖ وَ مَعْرِفَةِ رَسُوْلِهٖ ﷺ وَ مَنْ فَرَضَ اللهُ عَلَیَّ طَاعَتَهٗ، رَحْمَةً مِنْهُ لِیْ وَ تَطَوُّعًا مِنْهُ عَلَیَّ، وَ مَنَّ عَلَیَّ بِالْاِیْمَانِ، اَلْحَمْدُ لِلّٰهِ الَّذِیْ سَیَّرَنِیْ فِیْ بِلَادِهٖ وَ حَمَلَنِیْ عَلٰی دَوَابِّهٖ، وَ طَوٰی لِیَ الْبَعِیْدَ، وَ دَفَعَ عَنِّیَ الْمَكْرُوْهَ حَتّٰی أَدْخَلَنِیْ حَرَمَ أَخِیْ رَسُوْلِهٖ فَأَرَانِیْهِ فِیْ عَافِیَةٍ، اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَنِیْ مِنْ زُوَّارِ قَبْرِ وَصِیِّ رَسُوْلِهٖ ﷺ، اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ هَدَانَا لِهٰذَا وَ مَا كُنَّا لِنَهْتَدِیَ لَوْلَا أَنْ هَدَانَا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ، جَاءَ بِالْحَقِّ مِنْ عِنْدِهٖ، وَ أَشْهَدُ أَنَّ عَلِیًّا عَبْدُ اللهِ وَ أَخُوْ رَسُوْلِهٖ ﷺ، اَللّٰهُمَّ عَبْدُكَ وَ زَائِرُكَ یَتَقَرَّبُ إِلَیْكَ بِزِیَارَةِ قَبْرِ أَخِیْ نَبِیِّكَ، وَ عَلٰی كُلِّ مَأْتِیٍّ حَقٌّ لِمَنْ أَتَاهُ وَ زَارَهٗ، وَ أَنْتَ خَیْرُ مَأْتِیٍّ، وَ أَكْرَمُ مَزُوْرٍ، وَ أَسْأَلُكَ یَا اَللهُ یَا رَحْمٰنُ یَا رَحِیْمُ یَا جَوَادُ یَا وَاحِدُ یَا أَحَدُ یَا فَرْدُ یَا صَمَدُ یَا مَنْ لَمْ یَلِدْ وَ لَمْ یُوْلَدْ وَ لَمْ یَكُنْ لَهٗ كُفُوًا أَحَدٌ، أَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَیْتِهٖ، وَ أَنْ تَجْعَلَ تُحْفَتَكَ إِیَّایَ مِنْ زِیَارَتِیْ فِیْ مَوْقِفِیْ هٰذَا فَكَاكَ رَقَبَتِیْ مِنَ النَّارِ، وَ اجْعَلْنِیْ مِمَّنْ یُسَارِعُ فِی الْخَیْرَاتِ وَ یَدْعُوْكَ رَهَبًا وَ رَغَبًا، وَ اجْعَلْنِیْ لَكَ مِنَ الْخَاشِعِیْنَ، اَللّٰهُمَّ إِنَّكَ بَشَّرْتَنِیْ عَلٰی لِسَانِ نَبِیِّكَ مُحَمَّدٍ فَقُلْتَ: وَ بَشِّرِ الَّذِیْنَ آمَنُوْا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ’ اَللّٰهُمَّ فَإِنِّیْ بِكَ مُؤْمِنٌ وَ بِجَمِیْعِ أَنْبِیَائِكَ مُوْقِنٌ، فَلَا تُوْقِفْنِیْ بَعْدَ مَعْرِفَتِهِمْ مَوْقِفًا تَفْضَحُنِیْ بِهٖ عَلٰی رُؤُوْسِ الْاَشْهَادِ، بَلْ أَوْقِفْنِیْ مَعَهُمْ، وَ تَوَفَّنِیْ عَلَی التَّصْدِیْقِ بِهِمْ، فَإِنَّهُمْ عَبِیْدُكَ وَ أَنْتَ خَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِیْ بِاتِّبَاعِهِمْ،

Translation: Praise be to Allah Who, through His mercy and generosity to me, honored me by allowing me to know Him, to know His Messenger (s.a.w.s.), and to know those whose obedience Allah has made obligatory on me; and He bestowed me with faith. Praise be to Allah Who allowed me

to travel in His land and allowed me to ride His conveyance. He made the far near for me and kept the danger away from me until I entered the sacred sanctuary of the brother of His Messenger (s.a.w.s.), and he allowed me to visit it in good health. Praise be to Allah Who has made me among visitors of the grave of the successor of His Messenger (s.a.w.s.). Praise be to Allah Who has guided us here, and if it was not for Allah's guidance, we would not have been guided. I bear witness that there is no God but Allah and He has no partners. I bear witness that Muhammad (s.a.w.s.) is His servant and messenger who came with truth from Allah. And I bear witness that Ali (a.s.) is His servant and brother of His Messenger (s.a.w.s.). O Allah! Your servant and Your visitor seeks nearness to You by the Ziyarat of the grave of the brother of Your Prophet. Every host has a duty to those who visit him and You are the best One to visit and You are the most honorable host. O Allah! O Beneficent! O Merciful! O Generous! O One! O Alone! O Unique! O Independent! O He Who does not beget, nor is He begotten and there is none like Him! I ask You to bless Muhammad, the family of Muhammad and the people of his household. Make my gift for coming to the Ziyarat of this place my release from Hell. And make me among those who *"hasten to do good works"* (2:148), among those who pray to You with desire and fear, and among those who humble themselves before You. O Allah! You have given me glad tidings through the tongue of Your Messenger, Muhammad (s.a.w.s.) and saying, *"And give good news to those who believe that theirs is a footing of firmness with their Lord."* (10:2). O Allah! I believe in You and I am certain in my belief about all Your prophets. Because I have acknowledged them, do not halt me on Judgment Day, on a stop where You expose me before witnesses. Rather allow me to stand besides them (prophets). Take my life while I believe in them, for indeed they are

Your servants and You have designated them to be honored and ordered me to follow them.

Then come near the grave and recite:

اَلسَّلَامُ مِنَ اللهِ عَلٰى مُحَمَّدِ بْنِ عَبْدِ اللهِ أَمِيْنِ اللهِ عَلٰى وَحْيِهٖ وَ عَزَائِمِ أَمْرِهٖ، وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيْلِ، وَ الْخَاتَمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبِلَ، وَ الْمُهَيْمِنِ عَلٰى ذٰلِكَ كُلِّهٖ، وَ الشَّاهِدِ عَلٰى خَلْقِهٖ، وَ السِّرَاجِ الْمُنِيْرِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْمَظْلُوْمِيْنَ أَفْضَلَ وَ أَكْمَلَ وَ أَرْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلٰى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَائِكَ، اَللّٰهُمَّ صَلِّ عَلٰى عَلِيٍّ أَمِيْرِ الْمُؤْمِنِيْنَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَخِيْ رَسُوْلِكَ وَ وَصِيِّ رَسُوْلِكَ، الَّذِيْ انْتَجَبْتَهٗ مِنْ خَلْقِكَ بَعْدَ نَبِيِّكَ، وَ الدَّلِيْلِ عَلٰى مَنْ بَعَثْتَهٗ بِرِسَالَاتِكَ، وَ دَيَّانَ الدِّيْنِ بِعَدْلِكَ، وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ، اَللّٰهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وُلْدِهِ الْقَوَّامِيْنَ بِأَمْرِكَ مِنْ بَعْدِهٖ، الْمُطَهَّرِيْنَ الَّذِيْنَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِيْنِكَ وَ حَفَظَةً لِسِرِّكَ؛ وَ شُهَدَاءَ عَلٰى خَلْقِكَ، وَ أَعْلَامًا لِعِبَادِكَ.

Translation: Salutation from Allah and salutations on Muhammad Ibne Abdullah (s.a.w.s.), trustee of Allah of His revelation and His firmly determined affairs, source of revelation and inspiration, last of that which has passed and one who began that which is yet to come, the absolute master over everything, witness of creation, and the shining light. Salutation to him, and may Allah's mercy and blessings be on him. O Allah! Convey the best, the most perfect, the highest and the most honorable blessings that You bestowed on any of Your prophets, messengers, or Your chosen servants on Muhammad and his oppressed family. O Allah! Convey Your blessings on Ali, Amirul Momineen,

Your servant, best of Your creation after Your Prophet, brother and heir of Your Messenger, one whom You chose from Your creation after Your Prophet, guide to those with whom You sent Your messages, the undisputed ruler of religion with Your justice, and the Proof between Your creation. Peace be on him and may Allah's mercy and blessings be on him. O Allah, bless the Imams from his progeny who fulfill Your affairs after him, the purified ones with whom You are pleased as supporters of Your creation, and as the standards of guidance for Your servants.

Invoke as many blessings on them as you can and then recite:

اَلسَّلَامُ عَلَى الْأَئِمَّةِ الْمُسْتَوْدِعِيْنَ، اَلسَّلَامُ عَلٰى خَالِصَةِ اللهِ مِنْ خَلْقِهٖ، اَلسَّلَامُ عَلَى الْأَئِمَّةِ الْمُتَوَسِّمِيْنَ، اَلسَّلَامُ عَلَى الْمُؤْمِنِيْنَ، الَّذِيْنَ قَامُوْا بِأَمْرِكَ، وَ وَازَرُوْا أَوْلِيَاءَ اللهِ، وَ خَافُوْا بِخَوْفِهِم، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُقَرَّبِيْنَ.

Translation: Peace be on the trusted Imams. Peace be on the pure ones of the creation of Allah. Peace be on the insightful Imams. Peace be on believers who fulfilled Your command, who supported the authorities appointed by Allah, and who were fearful by their fear. Peace be on Allah's proximate angels.

Then recite:

اَلسَّلَامُ عَلَيْكَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ، اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ الله، اَلسَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا عَمُوْدَ الدِّيْنِ وَ وَارِثَ عِلْمِ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ، وَ صَاحِبَ الْمِيْسَمِ وَ الصِّرَاطِ الْمُسْتَقِيْمِ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ اتَّبَعْتَ

الرَّسُوْلَ، وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهٖ، وَ جَاهَدْتَ فِي اللهِ حَقَّ جِهَادِهٖ، وَ نَصَحْتَ لِلّٰهِ وَ لِرَسُوْلِهٖ، وجُدْتَ بِنَفْسِكَ صَابِرًا مُحْتَسِبًا مُجَاهِدًا عَنْ دِيْنِ اللهِ، مُوَقِّيًا لِرَسُوْلِ اللهِ، طَالِبًا مَا عِنْدَ اللهِ، رَاغِبًا فِيْمَا وَعَدَ اللهُ، وَ مَضَيْتَ لِلَّذِيْ كُنْتَ عَلَيْهِ شَهِيْدًا وَ شَاهِدًا وَ مَشْهُوْدًا، فَجَزَاكَ اللهُ عَنْ رَسُوْلِهٖ وَعَنِ الْإِسْلَامِ وأَهْلِهٖ أَفْضَلَ الْجَزَاءِ، لَعَنَ اللهُ مَنْ قَتَلَكَ، وَلَعَنَ اللهُ مَنْ خَالَفَكَ، وَ لَعَنَ اللهُ مَنِ افْتَرٰى عَلَيْكَ وَ ظَلَمَكَ، وَ لَعَنَ اللهُ مَنْ غَصَبَكَ حَقَّكَ، وَ مَنْ بَلَغَهٗ ذٰلِكَ فَرَضِيَ بِهٖ، أَنَا إِلَى اللهِ مِنْهُمْ بَرَاءٌ، لَعَنَ اللهُ أُمَّةً خَالَفَتْكَ؛ وَ أُمَّةً جَحَدَتْ وِلَايَتَكَ؛ وَ أُمَّةً تَظَاهَرَتْ عَلَيْكَ؛ وَ أُمَّةً قَتَلَتْكَ؛ وَ أُمَّةً حَادَتْ عَنْكَ وَ خَذَلَتْكَ، وَ الْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ النَّارَ مَثْوَاهُمْ، وَ بِئْسَ الْوِرْدُ الْمَوْرُوْدُ، وَ بِئْسَ وِرْدُ الْوَارِدِيْنَ، وَ بِئْسَ دَرَكُ الْمُدْرِكِ، اَللّٰهُمَّ الْعَنْ قَتَلَةَ أَنْبِيَائِكَ وَ أَوْصِيَاءِ أَنْبِيَائِكَ بِجَمِيْعِ لَعَنَاتِكَ، وَ أَصْلِهِمْ حَرَّ نَارِكَ، اَللّٰهُمَّ الْعَنِ الْجَوَابِيْتَ وَ الطَّوَاغِيْتَ وَ الْفَرَاعِنَةَ؛ وَ اللَّاتَ وَ الْعُزّٰى وَ الْجِبْتَ، وَ كُلَّ نِدٍّ يُدْعٰى مِنْ دُوْنِ اللهِ، وَ كُلَّ مُفْتَرٍ عَلَى اللهِ، اَللّٰهُمَّ الْعَنْهُمْ وَ أَشْيَاعَهُم وَ أَتْبَاعَهُمْ وَ أَوْلِيَائَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّ وَ مُحِبِّيْهِمْ لَعْنًا كَثِيْرًا.

Translation: Peace be on you, O Amirul Momineen and Allah's mercy and His blessings. Peace be on you, O beloved of Allah! Peace be on you, O choice of Allah from among His creations! Peace be on you, O Wali of Allah! Peace be on you, O Allah's Proof! Peace be on you, O pillar of religion and heir of the knowledge of the first to the last. Peace be on you, O owner of intercession and the straight path! I bear witness that you established prayers, gave charity, enjoined good and forbade evil, followed the Messenger (s.a.w.s.), recited the Quran the way it was worthy of being recited, fought in the way of Allah in the way He should be fought for, and were sincere to Allah and

His Messenger (s.a.w.s.). I bear witness that you sacrificed yourself, patiently seeking divine reward, fighting for Allah's religion, protecting Allah's Messenger (s.a.w.s.), wishing for that which is with Allah, and desiring the reward promised by Allah. And you died the way you lived; as a martyr, who is the witness over people and who is witnessed by Allah. May Allah grant you the best rewards on behalf of His Messenger (s.a.w.s.), Islam, and its nation. Allah's curse be on those who slain you. Allah's curse be on those who were against you. Allah's curse be on those who attributed lies against you and oppressed you. Allah's curse be on those who usurped your right and those who heard about the usurpation of your right and were pleased with it. I seek Allah's nearness by dissociating myself from them. Allah's curse be on those who opposed you, on those that denied your Wilayat, on those that rebelled against you, on those that slain you and on those that deviated from you and disappointed you. Praise be to Allah, Who made Hell their abode, and what an evil destination Hell is! And what an evil destination they shall enter! What a lowly place is their place! O Allah! Curse the killers of Your prophets and successors of Your prophets with Your different curses and burn them with Your blazing fires. O Allah! Curse all the false deities, satans and Firons; and Lat, Uzza and Jibt; and every other object worshipped besides Allah. O Allah! Curse them more, curse those who follow and obey them, and curse their friends, supporters and lovers.

Then say three times:

اَللّٰهُمَّ الْعَنْ قَتَلَةَ أَمِيْرِ الْمُؤْمِنِيْنَ ؑ. اَللّٰهُمَّ الْعَنْ قَتَلَةَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ. اَللّٰهُمَّ عَذِّبْهُمْ عَذَابًا أَلِيْمًا لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِيْنَ، وَ ضَاعِفْ عَلَيْهِمْ عَذَابَكَ كَمَا شَاقُّوْا وُلَاةَ أَمْرِكَ، وَ أَعِدَّ لَهُمْ عَذَابًا لَمْ تَحِلَّهُ بِأَحَدٍ مِنْ خَلْقِكَ، اَللّٰهُمَّ وَ أَدْخِلْ عَلٰى

قَتَلَةَ أَنْصَارِ رَسُوْلِكَ، وَ قَتَلَةَ أَنْصَارِ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ عَلٰى قَتَلَةِ أَنْصَارِ الْحَسَنِ وَ عَلٰى قَتَلَةِ أَنْصَارِ الْحُسَيْنِ، وَ قَتَلَةَ مَنْ قُتِلَ فِىْ وِلَايَةِ آلِ مُحَمَّدٍ أَجْمَعِيْنَ عَذَابًا مُضَاعَفًا فِىْ أَسْفَلِ دَرَكٍ مِنَ الْجَحِيْمِ، لَاتُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا وَ هُمْ فِيْهِ مُبْلِسُوْنَ مَلْعُوْنُوْنَ، نَاكِسُوْا رُؤُوْسِهِمْ عِنْدَ رَبِّهِمْ، قَدْ عَايَنُوْا النَّدَامَةَ وَ الْخِزْىَ الطَّوِيْلَ بِقَتْلِهِمْ عِتْرَةَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِيْنَ، اَللّٰهُمَّ الْعَنْهُمْ فِىْ مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ فِىْ أَرْضِكَ وَ سَمَائِكَ، اَللّٰهُمَّ اجْعَلْ لِىْ لِسَانَ صِدْقٍ فِىْ أَوْلِيَائِكَ، وَحَبِّبْ إِلَىَّ مَشَاهِدَهُمْ حَتّٰى تُلْحِقَنِىْ بِهِمْ وَ تَجْعَلَنِىْ لَهُمْ تَبَعًا فِى الدُّنْيَا وَ الْآخِرَةِ، يَا أَرْحَمَ الرَّاحِمِيْنَ،

Translation: O Allah! Curse the killers of Amirul Momineen (a.s.). O Allah! Curse the killers of Hasan and Husain (a.s.). O Allah! Punish them with chastisement so painful that You will never punish anyone else with it. Multiply their chastisement, because of the way in which they afflicted Your appointed authorities. Prepare a punishment for them that You have never inflicted on anyone from among Your creation. O Allah! Cast an increasing torment in the lowest levels of blazing fires on those who slain the supporters of You Prophet, those who slain the supporters of Amirul Momineen (a.s.), those who slain the supporters of Hasan and Husain (a.s.), and on the killers of those who have been slain in the way of the Wilayat of Aale Muhammad (a.s.). Cast a non-diminishing punishment, which will render them hopeless and cursed, with their heads lowered in disgrace before their Lord, seeing how their remorse and disgrace will last forever for having slain the progeny of Your prophets and messengers and Your righteous servants from among their followers. O Allah! Curse them at all times, secretly and openly, in Your land and heavens. O Allah! Make me truthful in my words about Your Friends and make me love their tombs until You

make me join them. And make me follow them in this life and Hereafter, O the Most Merciful of the merciful ones!

Then sit besides his head and recite:

سَلَامُ اللهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ وَ الْمُسَلِّمِيْنَ لَكَ بِقُلُوْبِهِمْ، وَ النَّاطِقِيْنَ بِفَضْلِكَ؛ وَ الشَّاهِدِيْنَ عَلٰى أَنَّكَ صَادِقٌ أَمِيْنٌ صِدِّيْقٌ؛ عَلَيْكَ يَا مَوْلَایَ، اَلسَّلَامُ مِنَ اللهِ عَلَيْكَ وَ عَلٰى رُوْحِكَ وَ بَدَنِكَ، أَشْهَدُ أَنَّكَ طُهْرٌ طَاهِرٌ مُطَهَّرٌ، وَ أَشْهَدُ لَكَ يَا وَلِيَّ اللهِ وَ وَلِيَّ رَسُوْلِهِ بِالْبَلَاغِ وَ الْاَدَاءِ، وَ أَشْهَدُ أَنَّكَ جَنْبُ اللهِ وَ أَنَّكَ بَابُ اللهِ، وَ أَنَّكَ وَجْهُ اللهِ الَّذِیْ مِنْهُ يُؤْتٰى، وَ أَنَّكَ خَلِيْلُ اللهِ وَ أَنَّكَ عَبْدُ اللهِ، وَ أَخُوْ رَسُوْلِهِ وَ قَدْ أَتَيْتُكَ وَافِدًا لِعَظِيْمِ حَالِكَ وَ مَنْزِلَتِكَ عِنْدَ اللهِ وَ عِنْدَ رَسُوْلِهِ، أَتَيْتُكَ زَائِرًا مُتَقَرِّبًا إِلَى اللهِ بِزِيَارَتِكَ، طَالِبًا خَلَاصَ نَفْسِیْ، مُتَعَوِّذًا بِكَ مِنْ نَارٍ اِسْتَحَقَّهَا مِثْلِیْ بِمَا جَنَيْتُهُ عَلٰى نَفْسِیْ، أَتَيْتُكَ انْقِطَاعًا إِلَيْكَ وَ إِلٰى وَلَدِكَ الْخَلَفِ مِنْ بَعْدِكَ عَلٰى بَرَكَةِ الْحَقِّ، فَقَلْبِیْ لَكَ مُسَلِّمٌ، وَ أَمْرِیْ لَكَ مُتَّبِعٌ، وَ نُصْرَتِیْ لَكَ مُعَدَّةٌ، وَ أَنَا عَبْدُ اللهِ وَ مَوْلَاكَ فِیْ طَاعَتِكَ، وَ الْوَافِدُ إِلَيْكَ، أَلْتَمِسُ بِذٰلِكَ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللهِ، وَ أَنْتَ يَا مَوْلَایَ مَنْ أَمَرَنِیَ اللهُ بِطَاعَتِهِ، وَحَثَّنِیْ عَلٰى بِرِّهِ، وَ دَلَّنِیْ عَلٰى فَضْلِهِ، وَ هَدَانِیْ لِحُبِّهِ، وَ رَغَّبَنِیْ فِی الْوِفَادَةِ إِلَيْهِ وَ إِلٰى طَلَبِ الْحَوَائِجِ عِنْدَهُ، أَنْتُمْ أَهْلُ بَيْتٍ يَسْعَدُ مَنْ تَوَلَّاكُمْ، وَ لَا يَخِيْبُ مَنْ أَتَاكُمْ، وَ لَا يَخْسَرُ مَنْ يَهْوَاكُمْ، وَ لَا يَسْعَدُ مَنْ عَادَاكُمْ، لَا أَجِدُ أَحَدًا أَفْزَعُ إِلَيْهِ خَيْرًا لِیْ مِنْكُمْ، أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ، وَ دَعَائِمُ الدِّيْنِ، وَ أَرْكَانُ الْاَرْضِ، وَ الشَّجَرَةُ الطَّيِّبَةُ، اَللّٰهُمَّ لَا تُخَيِّبْ تَوَجُّهِیْ إِلَيْكَ بِرَسُوْلِكَ وَ آلِ رَسُوْلِكَ، اَللّٰهُمَّ أَنْتَ مَنَنْتَ عَلَیَّ بِزِيَارَةِ مَوْلَایَ وَ وِلَايَتِهِ وَ مَعْرِفَتِهِ، فَاجْعَلْنِیْ مِمَّنْ تَنْصُرُهُ وَ يُنْتَصَرُ بِهِ، وَ مُنَّ عَلَیَّ بِنَصْرِكَ لِدِيْنِكَ فِی الدُّنْيَا وَ الْاٰخِرَةِ، اَللّٰهُمَّ أَحْيِنِیْ عَلٰى مَا حَيِیَ عَلَيْهِ عَلِیُّ بْنُ أَبِیْ طَالِبٍ عَلَيْهِ السَّلَامُ، وَ أَمِتْنِیْ عَلٰى مَا مَاتَ عَلَيْهِ عَلِیُّ بْنُ أَبِیْ طَالِبٍ عَلَيْهِ السَّلَامُ.

Translation: Salutation of Allah and His proximate angels to you, O my master! Salutation of those angels who submit with their hearts to you, extol your virtues, and bear witness to your honesty, loyalty and truth. Salutation from Allah to you, your soul and your body. I bear witness that you are purity personified; you are pure and purified. O Wali of Allah and Wali of His Messenger! I bear witness that you announced the decree of Allah and you fulfilled your duties. I bear witness that you are the proximate one of Allah, you are the door of Allah, you are Allah's face through which He is approached, you are the friend of Allah, you are the servant of Allah and the brother of His Messenger. I have come to you, because how great your position and status is with Allah and His Messenger. I have come to visit you seeking proximity with Allah, requesting salvation, seeking refuge with you from the fire, which the likes of me have earned for my crimes against myself. I have come only to you and to your son, the heir after you; with the blessing of truth and with hope in none. My heart is submissive to you, I follow your commands, and am prepared to support you. I am the servant of Allah and your servant, ready to obey you. I have come to you as your guest, seeking perfection of my status with Allah. My master! You are the one whom Allah has ordered me to obey and to whom Allah has exhorted to be loyal, and whose grace Allah has manifested for me. He has guided me to love you and given me the desire to visit you and to ask for fulfillment of my needs besides you. You are the members of the household whose devotees are blessed. Those who come to you will not be disappointed and those who desire you will not be at loss. But those who antagonize you will not achieve success. I cannot find anyone more beneficent than you with whom to seek refuge. You are the family of mercy, pillars of religion, support of earth, and the blessed tree. O Allah! Do not restrain me to approach You through Your Messenger and his family. O Allah! You bestowed Your

favors upon me through the Ziyarat of my master, through his Wilayat and recognition. Hence make me among those whom You will support and with whom victory will be achieved. Favor me by allowing me to support Your religion in this life and Hereafter. O Allah! Make me live and die like Ali Ibne Abi Talib (a.s.).

Tradition 3: Imam Hadi (a.s.) said: Recite the following at the grave of Amirul Momineen (a.s.).

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ غُصِبَ حَقُّهُ، صَبَرْتَ وَ احْتَسَبْتَ حَتّٰى أَتَاكَ الْيَقِيْنُ، وَ أَشْهَدُ أَنَّكَ لَقِيتَ اللهَ وَ أَنْتَ شَهِيْدٌ، عَذَّبَ اللهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ، وَ جَدَّدَ عَلَيْهِ الْعَذَابَ، جِئْتُكَ عَارِفًا بِحَقِّكَ، مُسْتَبْصِرًا بِشَأْنِكَ، مُوَالِيًا لِأَوْلِيَآئِكَ، مُعَادِيًا لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ، اَلْقٰى عَلٰى ذٰلِكَ رَبِّيْ إِنْ شَاءَ اللهُ تَعَالٰى، يَا وَلِيَّ اللهِ إِنَّ لِيْ ذُنُوبًا كَثِيْرَةً، فَاشْفَعْ لِيْ إِلٰى رَبِّكَ، فَإِنَّ لَكَ عِنْدَ اللهِ مَقَامًا مَعْلُوْمًا، وَ إِنَّ لَكَ عِنْدَ اللهِ جَاهًا وَ شَفَاعَةً، وَ قَالَ: "لَا يَشْفَعُوْنَ إِلَّا لِمَنِ ارْتَضٰى وَ هُمْ مِنْ خَشْيَتِهٖ مُشْفِقُوْنَ.

Translation: Peace be on you, O Wali of Allah! You are the first to be oppressed and you are first whose right was usurped. You stayed patient, expecting divine rewards until your last moments. I bear witness that you met Allah as a martyr. May Allah punish your killer with various chastisements and may He continuously renew the punishment of your killer. I have come to you aware of your right and endowed with insight about your status. I love those who love you and antagonize your enemies and those who oppressed you. If Allah wills, I shall meet my Lord in this very state. O Wali of Allah! I have many sins; so intercede for me with your Lord, for indeed you have a known position and a great status with Allah and you have the power of intercession with Allah. And He has said, *"And*

they do not intercede except for him whom He approves, and for fear of Him they tremble." (21:28).

Chapter 12: Bidding Farewell to the Grave of Amirul Momineen (a.s.)

Tradition 1: Imam Kazim (a.s.) said: When you intend to bid farewell to the grave of Amirul Momineen (a.s.), recite:

اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، أَسْتَوْدِعُكَ اللهَ وَ أَسْتَرْعِيكَ، وَ أَقْرَءُ عَلَيْكَ السَّلَامُ، آمَنَّا بِاللهِ وَ بِالرُّسُلِ وَ بِمَا جَائَتْ بِهِ وَ دَعَت إِلَيْهِ وَ دَلَّتْ عَلَيْهِ فَاكْتُبْنَا مَعَ الشَّاهِدِيْنَ، اَللّٰهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِيْ إِيَّاهُ فَإِنْ تَوَفَّيْتَنِيْ قَبْلَ ذٰلِكَ فَإِنِّيْ أَشْهَدُ فِيْ مَمَاتِيْ عَلٰى مَا شَهِدْتُ عَلَيْهِ فِيْ حَيَاتِيْ، أَشْهَدُ أَنَّكُمُ الْأَئِمَّةُ. وَ أَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَ حَارَبَهُمْ مُشْرِكُوْنَ وَ مَنْ رَدَّ عَلَيْهِمْ فِيْ أَسْفَلِ دَرْكٍ مِنَ الْجَحِيْمِ وَ أَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءٌ وَ نَحْنُ مِنْهُمْ بُرَئَاءُ، وَ أَنَّهُمْ حِزْبُ الشَّيْطَانِ، وَ عَلٰى مَنْ قَتَلَهُمْ لَعْنَةُ اللهِ وَ الْمَلَآئِكَةِ وَ النَّاسِ أَجْمَعِيْنَ، وَ مَنْ شَرِكَ فِيْهِمْ وَ مَنْ سَرَّهُ قَتْلُهُمْ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَ التَّسْلِيْمِ أَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِيْ مَعَ هٰؤُلَاءِ الْمُسَمِّيْنَ الْأَئِمَّةِ، اَللّٰهُمَّ وَ ذَلِّلْ قُلُوْبَنَا بِالطَّاعَةِ وَ الْمُنَاصَحَةِ وَ الْمَحَبَّةِ وَ حُسْنِ الْمُؤَازَرَةِ.

Translation: Peace be on you and Allah's mercy and blessings be on you. I entrust you to Allah and I ask Allah to protect you. I extend my salutation on you. We believe in Allah, His messengers, in that which they brought with them, and in that to which they invited and guided the people. So include us among those who bear witness. O Allah! Do not let this be the last time I come to his Ziyarat. If You take my life before I come to his Ziyarat again, then

surely I will bear witness after my passing away to that which I testified during my life. I bear witness that you are the Imams – and name the Imams one after another. And I bear witness that those who slain them and those who fought them were polytheists and that those who oppose their words and their knowledge are in the lowest levels of Hell. I bear witness that those who fought them are our enemies and we dissociate ourselves from them, and that they are the party of Satan. May Allah's curse, the curse of the angels, and that all of the people be upon those who slain them, those who participated in their slaying, and those who were pleased with it. O Allah! After having prayed and having saluted the Imams, I ask You to bless Muhammad and Aale Muhammad (a.s.). Do not let this be the last time I come to his Ziyarat, and if it is, then resurrect me with the mentioned Imams. O Allah! Humble our hearts towards them through our obedience and sincerity, our love and support for them.

Chapter 13: Excellence of Euphrates, drinking its water and performing Ghusl in it

Tradition 1: Amirul Momineen (a.s.) said: Water is the chief of the drinks of this world and Hereafter. Four rivers in this world are from Paradise: Euphrates, Nile, Saihan and Jaihan. Euphrates contains water, Nile contains honey, Saihan contains wine, and Jaihan, milk.

Tradition 2: Imam Sadiq (a.s.) said: If Euphrates water is used to open the mouth of a newborn and is his first drink, he will be among those who love us, Ahle Bayt.

Tradition 3: Imam Baqir (a.s.) said: If the distance between us and Euphrates was so and so, we would go to it to seek cure from its water.

Tradition 4: Similar to no. 2 and 3.

Tradition 5: Imam Sadiq (a.s.) explained the verse, *"And We gave them a shelter on a lofty ground having meadows and springs."* (23:50).

He said, 'meadows' refers to Najaf of Kufa and 'spring' refers to Euphrates."

Tradition 6: Ali (a.s.) said: Euphrates is the chief of the water bodies in the world and Hereafter.

Tradition 7: Imam Sajjad (a.s.) said: Every night an angel descends and drops three pieces of musk from the musk of Paradise in Euphrates. There is no river more blessed than Euphrates anywhere in the east or west.

Tradition 8: Imam Sadiq (a.s.) said: Everyday some drops fall from Paradise into Euphrates.

Tradition 9: When Imam Sadiq (a.s.) came to Kufa during the time of Abil Abbas, he was on his mount in his traveling gear. He stopped on Kufa bridge and asked his servant to give him some water. The servant took a jug from Euphrates and gave it to Imam (a.s.) who began to drink it, and as he drank the water spilled from corners of his mouth on his beard and clothes. Then Imam (a.s.) asked for some more. The servant refilled the jug and gave it to him. After he drank the water, he praised Allah and said: What a blessed river it is! Indeed everyday seven drops of water fall from Paradise into it. If people knew of the blessings of this river, they would build their tents on its banks. Indeed if it was not for that which enters this river from the sinners, no ill person would immerse himself in it without being cured.

Tradition 10: Imam Sadiq (a.s.) said: *"Shores in the right side of the valley"* (28:30), which Allah has mentioned in Quran is Euphrates; *"the blessed spot"* (28:30) is Kerbala and *"the tree"* (28:30) is Muhammad (s.a.w.s.).

Tradition 11: Same as no. 4.

Tradition 12: Same as no. 7.

Traditions 13, 14 and 15: Same as no. 4.

Tradition 16: Imam Sadiq (a.s.) said: There are two believing rivers and two disbelieving rivers. The two disbelieving rivers are Balkh and Tigris, and the two believing rivers are Nile and Euphrates. So open the mouth of your children with Euphrates water.

Chapter 14: Prophet's love for Hasan and Husain (a.s.), command to love them and reward of loving them

Tradition 1: Ali (a.s.) said: Allah's Messenger (s.a.w.s.) used to say, "O Ali! These two sons, that is Hasan and Husain (a.s.), have caused me to forget loving anyone else. Indeed My Lord ordered me to love them and those who love them."

Tradition 2: Very similar to no. 1.

Tradition 3: Very similar to no. 2.

Tradition 4: Allah's Messenger (s.a.w.s.) kissed Hasan and Husain (a.s.) and said: Fire will not touch the face of one who is sincere in his love for Hasan and Husain (a.s.) and their progeny, even if his sins equal the grains of sand, unless he has committed a sin that expels him from faith.

Tradition 5: Very similar to no. 2.

Tradition 6: Imam Baqir (a.s.) said: Allah's Messenger (s.a.w.s.) said: Those who want to hold onto the 'firmest handle' (2:256) of Allah, which He has mentioned in Quran, should love Ali Ibne Abi Talib, Hasan and Husain (a.s.), for indeed the Almighty Allah loves them from His Throne.

Tradition 7: Imam Sadiq (a.s.) said: Allah's Messenger (s.a.w.s.) said, "One who hates Hasan and Husain (a.s.) will

come on Judgment Day without any flesh on his or her face and will not get my intercession."

Tradition 8: Imam Sadiq (a.s.) said: Allah's Messenger (s.a.w.s.) said, "Women are the pleasure of my eyes and Hasan and Husain (a.s.) are my two flowers."

Tradition 9: Similar to no. 8.

Tradition 10: Allah's Messenger (s.a.w.s.) said: Hold on to this *Anza'* man (whose hair spill on the two sides of his forehead). Indeed he is the greatest truthful one and is the guide of those who follow him. Those who precede him have apostatized from the religion of Allah. Allah will destroy those who disappoint him. Those who adhere to him adhere to the "rope of Allah". Allah guides those who accept his Wilayat and leads astray those who forsake it. Hasan and Husain (a.s.), the two chiefs of my Ummah, are from Ali (a.s.) and they are my sons. The Imams of guidance and Mahdi, the Qaim (a.s.), are all from the children of Husain (a.s.). Hence love them and follow them. Do not take their enemies as friends or choose them as leaders above them, for if you do, the wrath of Allah will befall you and you will be disgraced in this world, *"And he who forges (a lie) indeed fails to attain (his desire)."* (20:61).

Tradition 11: Allah's Messenger (s.a.w.s.) said: Husain (a.s.) is from me and I am from Husain (a.s.). Allah loves those who love Husain (a.s.). Husain (a.s.) is a chief from among the chiefs.

Tradition 12: Same as no. 11.

Tradition 13: Imam Kazim (a.s.) said: Allah's Messenger (s.a.w.s.) held the hands of Hasan and Husain (a.s.) and said, "Those who love these two boys and love their father and mother will be with me in my station on Judgment Day.

Chapter 15: Ziyarat of Imam Hasan (a.s.) and other Imams (a.s.) in Baqi

Tradition 1: Muhammad Hanafiyyah used to visit the grave of Imam Hasan (a.s.) and recite the following:

اَلسَّلَامُ عَلَيْكَ يَا بْنَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ ابْنَ أَوَّلِ الْمُسْلِمِيْنَ، وَ كَيْفَ لَا تَكُوْنُ كَذٰلِكَ، وَ أَنْتَ سَلِيْلُ الْهُدٰى، وَ حَلِيْفُ التَّقْوٰى، وَ خَامِسُ أَهْلِ الْكِسَاءِ، غَذَّتْكَ يَدُ الرَّحْمَةِ، وَ رُبِّيْتَ فِيْ حِجْرِ الْإِ سْلَامِ، وَ رُضِعْتَ مِنْ ثَدْيِ الْإِيْمَانِ، فَطِبْتَ حَيًّا، وَ طِبْتَ مَيِّتًا، غَيْرُ أَنَّ النَّفْسَ غَيْرُ رَاضِيَةٍ بِفِرَاقِكَ، وَ لَا شَاكَّةٍ فِيْ حَيَاتِكَ يَرْحَمُكَ اللّٰهُ.

Translation: Peace be on you, O son of Amirul Momineen and son of the first Muslim! How can you be anything other than this, for you are the son of the Prophet of guidance, most devoted to piety, and one of the five folks of the cloak. You were fed by the hands of mercy, raised in the lap of Islam, and nursed from the bottom of faith. You were blessed when you were alive and you are blessed after your passing away, except that our souls are miserable in your separation. But we do not have any doubts that you are alive. May Allah's mercy be on you.

Then he would look at Imam Husain (a.s.) and say, "O Abu Abdullah, peace be on Imam Hasan (a.s.)!"

Tradition 2: Imams (a.s.) said: When you perform the Ziyarat of the graves of the Imams (a.s.) in Baqi, stand at the graves facing them with your back to Qibla and recite:

اَلسَّلَامُ عَلَيْكُمْ أَئِمَّةَ الْهُدٰى، اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الْبِرِّ وَ التَّقْوٰى، اَلسَّلَامُ عَلَيْكُمُ الْحُجَجُ عَلٰى أَهْلِ الدُّنْيَا، اَلسَّلَامُ عَلَيْكُمُ الْقَوَّامُوْنَ فِي الْبَرِيَّةِ بِالْقِسْطِ، اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الصَّفْوَةِ،

اَلسَّلَامُ عَلَيْكُمْ يَا آلَ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكُمْ أَهْلَ النَّجْوٰى، أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَ نَصَحْتُمْ وَ صَبَرْتُمْ فِيْ ذَاتِ اللهِ، وَ كُذِّبْتُمْ، وَ اُسِيْءَ إِلَيْكُمْ فَغَفَرْتُمْ، وَ أَشْهَدُ أَنَّكُمُ الْاَئِمَّةُ الرَّاشِدُوْنَ الْمَهْدِيُّوْنَ، وَ أَنَّ طَاعَتَكُمْ مَفْرُوْضَةٌ، وَ أَنَّ قَوْلَكُمُ الصِّدْقُ، وَ أَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوْا، وَ أَمَرْتُمْ فَلَمْ تُطَاعُوْا، وَأَنَّكُمْ دَعَائِمُ الدِّيْنِ وَ أَرْكَانُ الْاَرْضِ، لَمْ تَزَالُوْا بِعَيْنِ اللهِ يَنْسَخُكُمْ مِنْ أَصْلَابِ كُلِّ مُطَهَّرٍ، وَ يَنْقُلُكُمْ مِنْ أَرْحَامِ الْمُطَهَّرَاتِ، لَمْ تُدَنِّسْكُمُ الْجَاهِلِيَّةُ الْجَهْلَاءُ، وَ لَمْ تَشْرَكْ فِيْكُمْ فِتَنُ الْاَهْوَاءِ، طِبْتُمْ وَ طَابَ مَنْبَتُكُمْ، مَنَّ بِكُمْ عَلَيْنَا دَيَّانُ الدِّيْنِ فَجَعَلَكُمْ فِيْ بُيُوْتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهُ، وَ جَعَلَ صَلَوَاتَنَا عَلَيْكُمْ رَحْمَةً لَنَا وَ كَفَّارَةً لِذُنُوْبِنَا، إِذِ اخْتَارَكُمُ اللهُ لَنَا، وَ طَيَّبَ خَلْقَنَا بِمَا مَنَّ عَلَيْنَا مِنْ وِلَايَتِكُمْ، وَ كُنَّا عِنْدَهُ مُسَمِّيْنَ بِعِلْمِكُمْ، مُعْتَرِفِيْنَ بِتَصْدِيْقِنَا إِيَّاكُمْ، وَ هٰذَا مَقَامُ مَنْ أَسْرَفَ وَ أَخْطَأَ وَ اسْتَكَانَ وَ أَقَرَّ بِمَا جَنٰى وَ رَجٰى بِمَقَامِهِ الْخَلَاصَ، وَ أَنْ يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذُ الْهَلْكٰى مِنَ الرَّدٰى، فَكُوْنُوْا لِيْ شُفَعَاءَ، فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا، وَ اتَّخَذُوْا آيَاتِ اللهِ هُزُوًا وَ اسْتَكْبَرُوْا عَنْهَا، يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُوْ، وَ دَائِمٌ لَا يَلْهُوْ، وَ مُحِيْطٌ بِكُلِّ شَيْءٍ لَكَ الْمَنُّ بِمَا وَفَّقْتَنِيْ وَ عَرَّفْتَنِيْ أَئِمَّتِيْ، وَ بِمَا أَقَمْتَنِيْ عَلَيْهِ، إِذْ صَدَّ عَنْهُ عِبَادُكَ، وَ جَهِلُوْا مَعْرِفَتَهُ، وَ اسْتَخَفُّوْا بِحَقِّهِ، وَ مَالُوْا إِلٰى سِوَاهُ، فَكَانَتِ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِيْ بِهِ، فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِيْ مَقَامٍ مَذْكُوْرًا مَكْتُوْبًا، فَلَا تَحْرِمْنِيْ مَا رَجَوْتُ، وَ لَا تُخَيِّبْنِيْ فِيْمَا دَعَوْتُ، فِيْ مَقَامِيْ هٰذَا بِحُرْمَةِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِيْنَ،

Translation: Peace be on you, O Imams of guidance! Peace be on you, O people of devotion and piety! Peace be on you, O the Proofs on the people of the world! Peace be on you, O just custodians of creation! Peace be on you, O chosen ones! Peace be on you, O family of Allah's

Messenger (s.a.w.s.)! Peace be on you, O confidants of Allah! I bear witness that you conveyed Allah's message, you advised the people and remained patient in the way of Allah. You were belied and insulted, but you forgave. I bear witness that you are the wise Imams, rightly guided; that obeying you is obligatory, and that your words are truth. You called the people to Allah but your call was not answered, and you commanded the people but you were not obeyed. Indeed you are supporters of religion and pillars of the earth. Allah has always watched over you and has transferred you from the loins of purified fathers to wombs of purified mothers. The darkness of paganism did not defile you and afflictions of desires did not affect you. You were blessed and the places in which you were raised were also blessed. Undisputed ruler of religion has bestowed favors upon us through placing you *"In houses which Allah has permitted to be exalted and that His name may be remembered in them."* (24:36). Allah has made our invoking blessings on you as mercy on us and penance for our sins. Indeed Allah has chosen you for us. He has purified our creation by bestowing His favors upon us through His Wilayat. We were named by Allah as those who know you and are known as those who acknowledge your Imamate. I am one who committed excess and made mistakes, but one who has surrendered, confessed to his crimes, and hopes to be saved through being here. One who hopes that the savior of the ruined will save him from destruction through you. So please intercede on my behalf, for I have come to you while the people of this world have abandoned you, have mocked the signs of Allah, and have arrogantly turned away from them. O One in charge and one who is never neglectful! O One who is everlasting and never distracted! O One who encompasses all things! You have favored me by giving me the success of knowing my Imams and by keeping me steady on this belief, while Your servants have turned away from it, ignored knowing it, belittled the rights of this belief,

and have turned to other paths. Hence the favor is from You to me and to certain peoples for whom You have chosen that which You have chosen for me. Praise be to You for recording for me this position. Do not deprive me of that which I hope for and do not disappoint me in this position by not granting my requests for the sake of Muhammad (s.a.w.s.) and his purified progeny.

Then pray and invoke whatever you like.

Tradition 3: Imam Sadiq (a.s.) said, "Recite whatever you want before the grave of Imam Sajjad (a.s.)."

Chapter 16: Divine Prediction of the Martyrdom of Imam Husain

Tradition 1: Imam Sadiq (a.s.) said: After Jibraeel came down to Allah's Messenger (s.a.w.s.) with news of Imam Husain's martyrdom, Allah's Messenger (s.a.w.s.) held the hand of Ali (a.s.) and spoke to him privately for most of that day until both were overcome with tears. While they were still together, Jibraeel descended and said, "Your Lord conveys His salutation to you and says, "I make patience obligatory on you."

Then Imam (a.s.) said, "So they remained patient."

Tradition 2: Imam Sadiq (a.s.) said: When Fatima (s.a.) was pregnant with Imam Husain (a.s.), Jibraeel came to Allah's Messenger (s.a.w.s.) and said, "Indeed Fatima will give birth to a son who will be slain by your followers after you." Hence Fatima was averse to her pregnancy while she was carrying Husain (a.s.), and was averse to giving birth to him when she did. Then Imam (a.s.) continued:

Have you ever seen a mother in this world being averse to giving birth to a son? Her aversion came from knowing that he would be slain in future. This verse was revealed about him [Imam Husain (a.s.)], *"And We have enjoined on*

man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months…" (46:15).

Tradition 3: I heard Imam Sadiq (a.s.) say: Jibraeel came to Allah's Messenger (s.a.w.s.) and said, "Peace be on you, O Muhammad! Should I give glad tidings of a son who will be slain by your Ummah after you?"

Allah's Messenger (s.a.w.s.) replied, "I do not need such a son."

Jibraeel ascended to the heavens and then came back to him again, repeating what he had said.

Allah's Messenger (s.a.w.s.) replied, "I do not need such a son."

Jibraeel ascended to the heavens (yet) again and then came back to him for the third time, repeating what he had said.

Allah's Messenger (s.a.w.s.) replied, "I do not need such a son."

Jibraeel said, "Indeed your Lord has placed Imamate in his progeny."

Allah's Messenger (s.a.w.s.) said, "I accept."

Then the Prophet went to Fatima (s.a.) and said, "Jibraeel came to me and gave me glad tidings of a son who will be slain by my Ummah after me."

Fatima (s.a.) replied, "I do not need such a son."

Allah's Messenger (s.a.w.s.) said to her, "Indeed my Lord has placed Imamate in his progeny."

Fatima (s.a.) replied, "I accept it heartily."

It was at this moment that the Almighty Allah revealed this verse, *"with trouble did his mother bear him and with trouble did she bring him forth"* (46:15) (because Jibraeel announced the slaying of that son) *"with trouble did his mother bear him…"* that is she was averse (that he should be slain) *"and with trouble did she bring him forth"* (because she was informed that he would be slain).

Tradition 4: Same as no. 3.

Then Imam Sadiq (a.s.) recited the following verse: *"And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of (some of) my offspring…"* (46:15).

If Imam Husain (a.s.) would have said, "and do good to me in respect of (all of) my offspring…" all his descendants would have become Imams.

Imam (a.s.) continued: Imam Husain (a.s.) was not nursed by Fatima (s.a.) or any other lady. He used to be taken to the Prophet who would place his thumb in his mouth and he would suck it long enough to suffice for two or three days. Hence the flesh and blood of Imam Husain (a.s.) grew from the flesh and blood of the Prophet. And no child was born in a period of only six months except Isa Ibne Maryam and Imam Husain (a.s.).

Tradition 5: Imam Sadiq (a.s.) said: Once Fatima (s.a.) came to Allah's Messenger (s.a.w.s.) and saw that his eyes were filled with tears.

She asked him, "What has upset you?"

He replied, “Jibraeel informed me that my Ummah will soon slay Husain.”

Fatima (s.a.) was extremely aggrieved and she rent her garments. The Prophet informed her that a descendant of this son would be the master of affairs and he will take revenge from the killers. This satisfied Fatima.

Tradition 6: Amirul Momineen (a.s.) said: Allah’s Messenger (s.a.w.s.) came to visit us one day. Umme Aiman had previously given us some milk, butter and dates, so we offered them to Allah’s Messenger (s.a.w.s.). After he ate from them, he went to a corner of the house and began to pray. But at the end of his last prostration, he began to cry severely. None of us due to our reverence and awe for him asked him why he was weeping. But Imam Husain (a.s.) went and sat on his lap and asked, “Father, when you entered our house, we felt happy as never before, but your crying aggrieved us. Why did you cry?”

The Prophet replied, “My son, Jibraeel came to me just now and said that you will be all slain and your tombs will be far from each another.”

Imam Husain (a.s.) asked, “Father, what is the reward of for one that performs the Ziyarat of our dispersed graves?”

The Messenger of Allah (s.a.w.s.) replied: My son, indeed there will be some groups from my Ummah who will perform your Ziyarat seeking divine blessings. By this, they will deserve to be visited by me on Judgment Day. I will save them from terrors of Judgment Day and from their sins, indeed Allah will make them reside in Paradise.

Tradition 7: Ali (a.s.) said: Allah’s Messenger (s.a.w.s.) visited us one day. We placed before him some food consisting of dates, milk and butter, which Umme Aiman had sent for us. His Eminence, ate from it and then I stood up and poured water on his hands. He washed his face and

then wiped his mouth and beard with remaining water of his hands. Then he went to the place of prayer in the corner of the house and began to pray. He fell into prostration and began to weep. After crying for a long time, he raised his head. None of us, Ahle Bayt, dared to ask him anything about it. But Husain (a.s.) moved to the Prophet and climbed on his lap. He placed the Prophet's head at his chest, with his chin on his head and asked, "Father, what made you cry?"

Allah's Messenger (s.a.w.s.) said: My son, when I saw you all today, I felt happy as never before, but Jibraeel came and said that you will all be slain and your graves will be far from each other. So I praised Allah and asked Him to bless you with the best.

Imam Husain (a.s.) asked, "Father, then who will come to the Ziyarat of our graves even though they will be far from each other?"

The Prophet replied, "A group from my Ummah that would seek my pleasure by visiting them. On Judgment Day, I will also hold their arms and save them from the terror and difficulties of that day."

Chapter 17: Jibraeel shows the land of Imam Husain's (a.s.) martyrdom

Tradition 1: Imam Sadiq (a.s.) said: Jibraeel came to Allah's Messenger (s.a.w.s.) while Imam Husain (a.s.) was playing before him. Jibraeel told him that his Ummah would soon slay Husain (a.s.).

Allah's Messenger (s.a.w.s.) became much aggrieved by this.

Jibraeel said, "Would you like to see the land on which he will be slain?"

Just then the land between the place where Allah's Messenger (s.a.w.s.) sat and the land on which Imam Husain (a.s.) was slain joined with each other. The Prophet took some dust from there and the earth returned to its position faster that a blink of an eye. The Prophet left saying:

"Tuba for you, O dust, and Tuba for those who will be slain upon you!"

Imam (a.s.) added: Companion and Vizier of Sulaiman (a.s.) also performed the same feat. That is with the help of the Great Name of Allah, the earth between Sulaiman's throne and the chair sank within the ground and the two pieces of land were attached. It seemed as if the chair came out from under the throne.

Imam (a.s.) says: Then the earth returned to its original position in less than a blink of an eye.

Tradition 2: Similar to no. 1.

Traditions 3, 4, 5 and 6: Same as no. 2

Tradition 7: Ibne Abbas said: The angel who came to Muhammad (s.a.w.s.) informing him about the slaying of Imam Husain (a.s.) was the Trustworthy Spirit, Jibraeel. He came to the Prophet with his wings spread out, weeping and wailing. He was carrying some dust of Imam Husain (a.s.) from which a musk-like fragrance emanated.

Allah's Messenger (s.a.w.s.) asked, "Will an Ummah that slays my son, achieve salvation?"

Jibraeel replied, "Almighty Allah will afflict them with disputes and their hearts will oppose each other."

Tradition 8: Sulaiman (a narrator) asked: Was any angel left in heavens that did not come to Allah's Messenger (s.a.w.s.) to console him about his son, Imam Husain (a.s.), and to inform him of the reward of Imam Husain (a.s.) with

Allah? Was there any angel who did not go to Allah's Messenger (s.a.w.s.) carrying some dust on which Imam Husain (a.s.) was slain and on which he was abandoned?

Allah's Messenger (s.a.w.s.) said, "O Allah, forsake those who forsake Husain, kill those who kill him, slaughter those who slaughter him and do not fulfill their needs."

Abdul Rahman (another narrator) said: By Allah, the cursed Yazid was soon taken by Allah for punishment and he did not have any pleasure after slaying Imam Husain (a.s.). He spent the night drunk and was found dead and deformed in the morning as if coated with charcoal. All those who followed Yazid's order of slaying Imam Husain (a.s.) and all who participated in fighting the Imam (a.s.) lost sanity or were struck with leprosy which became hereditary in their descendants. Allah's curse be on them all.

Tradition 9: One morning Fatima (s.a.) saw Allah's Messenger (s.a.w.s.) weeping and aggrieved. She asked, "What has upset you, O Allah's Messenger?" But the Prophet refused to tell her about it. Fatima (s.a.) said, "I will neither eat nor drink until you tell me." So the Prophet said, "Jibraeel brought me some dust of the land on which a son, who is not yet conceived, will be slain and this is that dust." This incident was of the time when Fatima (s.a.) had not yet conceived Imam Husain (a.s.).

Chapter 18: Quranic Verses about Imam Husain's (a.s.) martyrdom and avenging his blood

Tradition 1: Imam Sadiq (a.s.) said under the explanation of the verse: *"And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice…"* (17:4). The first "mischief"

refers to the slaying of Amirul Momineen (a.s.) and the second refers to verbal attack on Imam Hasan (a.s.).

"And…you will behave insolently with great insolence" (17:4) refers to the martyrdom of Imam Husain (a.s.).

"So when the promise for the first of the two came." (17:5) refers to the time when the avenger for the blood of Imam Husain (a.s.) will arrive.

"We sent over you Our servants, of mighty prowess, so they went to and fro among the houses" (17:5) refers to a group which will rise before the time of Qaim (a.s.) and kill anyone who participated in shedding the blood of Aale Muhammad (a.s.). *"And it was a promise to be accomplished"* (17:5).

Tradition 2: Imam Baqir (a.s.) recited the verse of, *"Most surely We help Our apostles and those who believe, in this world's life and on the day when the witnesses shall stand up."* (40:51).

Then said, "Imam Husain bin Ali (a.s.) is of those described in this verse who has yet to be helped! By Allah, the killers of Imam Husain (a.s.) were killed but no one has avenged his blood yet."

Tradition 3: Imam Sadiq (a.s.) explained the following verse, *"And when the female infant buried alive is asked for what sin she was killed,"* (81:8-9) by saying, "This verse was revealed about Husain bin Ali (a.s.)."

Tradition 4: Imam Baqir (a.s.) explained the verse, *"Permission (to fight) is given to those upon whom war is made because they are oppressed and most surely Allah is well able to assist them;"* (22:39) that "They are Ali, Hasan and Husain (a.s.)."

Tradition 5: The narrator asked Imam Sadiq (a.s.) about the verse, *"And do not kill anyone whom Allah has*

forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided." (17:33).

Imam (a.s.) said: It is about the Qaim of Aale Muhammad (a.s.). When he rises, he will eliminate many, avenging the blood of Imam Husain (a.s.). Even if he eliminates the inhabitants of the earth, he will not have exceeded the limits.

"So let him not exceed the just limits in slaying" (17:33) means that he will not act in a way that can be construed as excess. By Allah he will eliminate the descendants of the killers of Imam Husain (a.s.) for the deeds of their ancestors.

Tradition 6: Imam Sadiq (a.s.) said, "In the verse, *'then there should be no hostility except against the oppressors.'* (2:193) 'oppressors' refers to the descendants of the killers of Imam Husain (a.s.).

Tradition 7: Same as no. 1

Chapter 19: Knowledge of the Prophets about the Martyrdom of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: Ismail, mentioned in the following verse: *"And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet."* (19:54), is not Ismail bin Ibrahim (a.s.). He was a Prophet whom Allah sent to his own people, but his people apprehended him and skinned his head and face. An angel came to him from Allah, the exalted and said: "Allah sent me to you. Tell me what I should do to these people?"

He replied, "I follow the example of Husain and that which will happen to him."

Tradition 2: Same as no. 1.

Tradition 3: Imam Sadiq (a.s.) was asked, "O son of Allah's Messenger, is Ismail of the verse" 'And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet., Ismail bin Ibrahim (a.s.), because the people think that it was so?"

Imam (a.s.) replied, "Ismail passed away before Ibrahim (a.s.). Ibrahim (a.s.) was a Divine Proof and owner of a Shariah. So to whom was Ismail sent?"

I asked, "May I be sacrificed on you! Then to whom does this verse refer?"

Imam (a.s.) replied: It refers to Ismail, son of Prophet Hizqil (a.s.). Allah sent him to people but they denied him, slain him and skinned his face. So Allah's Wrath fell on them. Allah sent Satatail, the Angel of Chastisement, to him.

He said, "O Ismail! I am Satatail, the Angel of Chastisement. The Exalted Lord has sent me to you to punish your people with various chastisements, if you wish."

"I don't need this," Ismail replied.

"Ismail! What do you want?" Allah revealed to him.

Ismail (a.s.) replied: O Lord! You have taken the covenant for the people to accept You as the Lord, Muhammad (s.a.w.s.) as the Prophet, and his successors (a.s.) as Divine Authorities. And You informed the Prophet about that which his Ummah would do to Husain bin Ali (a.s.) after him. And You promised Imam Husain (a.s.) that You would bring him back in this life so that he can seek revenge against those who martyred him. My Lord! I wish that You bring me back to life like Husain (a.s.) so that I may take revenge from those who did this to me. So Allah

promised to Ismail Ibne Hizqil (a.s.) and will return him to life with Husain (a.s.)."

Tradition 4: Similar to no. 1 & 2.

Chapter 20: Knowledge of the Angels about the Martyrdom of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: When Imam Husain (a.s.) was born, Allah ordered Jibraeel to descend to the earth with a thousand angels to congratulate Allah's Messenger (s.a.w.s.) on behalf of Allah and himself.

On his way, Jibraeel descended on an island where an angel, Futrus lived. Futrus was a carrier of the Throne.

Once he had delayed carrying out an order of Allah so his wings were broken and he was thrown on this island. He continued worshipping Allah on that island for six hundred years, after which Imam Husain (a.s.) was born.

Futrus asked Jibraeel, "Where are you going?"

"Allah has blessed His Eminence, Muhammad (s.a.w.s.) with a blessing and I have been sent to congratulate him on behalf of Allah and myself."

"Please Jibraeel! Take me with you. Perhaps the Prophet will intercede for me."

So Jibraeel carried Futrus and when they arrived, Jibraeel congratulated the Prophet on behalf of Allah and himself, and then informed him about Futrus. Allah's Messenger (s.a.w.s.) told Jibraeel to bring Futrus inside.

After Futrus was brought inside, he informed the Prophet of his situation, who prayed for him and said, "Rub your wings on this newborn child and you will revert to your original position."

Futrus rubbed his wings on Imam Husain (a.s.) and began ascending the heavens.

As he was ascending, he said, "O Allah's Messenger (s.a.w.s.)! Indeed your Ummah will soon kill him. Indeed, as my recompense to him, I will convey to him the Ziyarat and salutations of all those who perform his Ziyarat or salute him." Then Futrus ascended to the heavens.

Chapter 21: Curse of Allah and His Prophets on Killers of Husain bin Ali (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: One day Allah's Messenger (s.a.w.s.) was in Fatima's house with Husain (a.s.) on his lap. Suddenly, the Prophet began to cry and went into prostration. Then he said: O Fatima, O daughter of Muhammad! Just now Allah the Most High and Exalted just appeared to me[1] here in the most beautiful form and asked me, "O Muhammad! Do you love Husain (a.s.)?"

I replied, "Yes, he is the light of my eyes, fruit of my heart, fragrant flower and the skin between my eyes."

Allah said: O Muhammad! – and placing His Hand on Husain's head[2] – Blessed is this newborn upon whom I have sent prosperity, blessings, mercy and pleasure. My curse, wrath, chastisement, disgrace and punishment are upon one who kills him, is inimical to him or rises up against him. Indeed, he is the Chief of Martyrs from the first to the last, in this life and Hereafter.

Tradition 2: The first who cursed the killers of Husain bin Ali (a.s.) was Ibrahim (a.s.), Friend of Allah. He ordered

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[1] That is the Holy Prophet (s.a.w.s.) saw the Almighty through his inner eye.

[2] Refers to showering of mercy.

his children to curse them and took a covenant from them about it. After Ibrahim (a.s.), Musa Ibne Imran (a.s.) cursed the killers of Husain (a.s.) and ordered his Ummah to do so. Dawood (a.s.) also cursed them and ordered Bani Israel to do so. Then Isa (a.s.) cursed them and often used to say, "O Bani Israel! Curse the killers of Husain (a.s.), and if you meet Husain (a.s.), support him. Those who are martyred with Husain (a.s.) are like those martyred with all the prophets who confronted their enemies and did not flee from them. It is as if I can see his place of martyrdom. There is no Prophet who has not visited Kerbala and stood there and said:

"Indeed you are a blessed land. The luminous moon and the brilliant effulgence will be buried in you."

Tradition 3: The angel who came to Allah's Messenger (s.a.w.s.) and informed him about the martyrdom of Imam Husain (a.s.) was the angel of the oceans.

An angel of Paradise flew down to an ocean, with his wings spread out over the ocean crying:

"O folks of the oceans! Put on the garments of grief, for the son of Allah's Messenger (s.a.w.s.) will be slaughtered." Then he carried some dust of Imam Husain (a.s.) in his wings to the heavens. There was no angel that did not smell it and was not affected by it and they cursed the killers of Husain (a.s.) and their followers.

Chapter 22: The Prophet said, "My Ummah will kill Husain (a.s.) after me."

Tradition 1: Imam Ja'far Sadiq (a.s.) said: One day Husain bin Ali (a.s.) was sitting in the Prophet's lap and the Prophet was playing with him; making him laugh, when Ayesha said, "Allah's Messenger! How intense is your attachment to this child!" The Prophet replied, "Woe be to you! How can I not I love and admire him when he is the

fruit of my heart and the light of my eyes? Indeed my Ummah will kill him soon. Allah will give the reward of one of my Hajjs for one who goes to his Ziyarat after his martyrdom." "Allah's Messenger! One of your Hajjs?" Ayesha asked. "Yes, even two of my Hajjs," the Prophet replied. "Allah's Messenger! Two of your Hajjs?" Ayesha asked. "Yes, even four," the Prophet replied. Ayesha went on asking and the Prophet went on increasing until he reached to ninety of his Hajjs and Umrahs.

Tradition 2: Imam Sadiq (a.s.) said: Imam Husain (a.s.) was in the arms of his mother when Allah's Messenger (s.a.w.s.) took him and said, "Allah's curse be upon those who kill you. Allah's curse be upon those who plunder you. May Allah destroy those who help each another against you. May Allah judge between me and them."

Lady Fatima (s.a.) asked, "Father, what are you saying?"

His Eminence, replied: "My daughter! I remembered the calamities that would befall him after us, and how he will be oppressed, tormented and deceived. At that time, he will be accompanied by some people who are like stars, and they will be led to death. As if I can see their camp and the place where they will be buried."

Fatima (s.a.) asked, "Father, where is the place that you describe?"

His Eminence replied: It is a place called Kerbala. It is the land of grief and affliction (Karb-o-bala) for us and for the Ummah. The most wicked ones from my Ummah will rise against them. Even if all inhabitants of heavens and earths intercede for one of those who rise against Imam Husain (a.s.), their intercession will not be accepted, and they will abide in Hell forever.

Fatima (s.a.) asked, "Father, would this child be killed?"

His Eminence replied: Yes my daughter. No one before him has been killed on whom heavens, earths, mountains, angels, beasts and whales in the ocean cry.

And if these created beings were permitted, no living object would have survived after the martyrdom of this child. And a group of people who love us will go to his Ziyarat. No one on earth knows Allah better than them and no one is more earnest to establish our rights than they are. There is no one on earth other than them who will pay attention to Imam Husain (a.s.). They are lights in the darkness of injustice and oppression. They are the intercessors of each other and they will come to me at my Pool tomorrow. When they come I will recognize them by their marks and faces. Followers of every religion will seek their leaders and they (visitors of Imam Husain) will look for no one except us. They are the causes of stability of the earth, and their blessings shower down on the earth.

Tradition 3: Allah's Messenger (s.a.w.s.) said: Those who want to live and die like me and enter Paradise, and hold on to the tree that the Almighty Allah has Himself planted, should love Ali (a.s.) and the successors after him and accept their merits. Because they are the favorite guides of Allah. He has given them my knowledge and understanding. And they are my Ahle Bayt (a.s.) from my flesh and blood. I will complain to Allah about their enemies from my Ummah, about those who deny their merits, and about those who cut off relations by oppressing them. By Allah they will slay my son. May Allah deprive them of my intercession.

Tradition 4: Imam Baqir (a.s.) said: Allah's Messenger (s.a.w.s.) would hug Imam Husain (a.s.) whenever he came to him. Then he would tell Amirul Momineen (a.s.) to take care of him after which he would kiss him and weep. Imam Husain (a.s.) asked, "Father, why are you crying?" "I am

kissing parts of your body which will be struck with swords and weeping," the Prophet replied. "Father, will I be killed?" Husain (a.s.) asked. "Yes by Allah; you, your father and your brother will all be slain," the Prophet replied. "Would our tombs be far from each other?" Imam Husain (a.s.) asked. "Yes my son," the Prophet replied. "So who from your Ummah will come for our Ziyarat?" Imam Husain (a.s.) asked. "None but the truthful ones will come to my Ziyarat, and the Ziyarat of your father, your brother and you," the Prophet replied.

Tradition 5: Allah's Messenger (s.a.w.s.) was seen with Imams Hasan and Husain (a.s.) sitting in his lap. He went on kissing Imam Hasan (a.s.) and Imam Husain (a.s.) and saying to him, "Woe on those who kill you."

Tradition 6: Same as Chapter 21, Tradition 1.

Tradition 7: Same as no. 3

Chapter 23: Amirul Momineen (a.s.) on the martyrdom of Imam Husain (a.s.)

Tradition 1: I (the narrator) came to Amirul Momineen (a.s.) and found Imam Husain (a.s.) besides him. He tapped Husain's shoulder and remarked, "He will be slain and no one will help him." "O Amirul Momineen, by Allah, this life is miserable!" I said. "Indeed it will happen thus," he (a.s.) replied.

Tradition 2: Ali (a.s.) said to Imam Husain (a.s.), "O Abu Abdullah, it is established that you will be a leading example." "May I be sacrificed on you, what would be my condition?" Imam Husain (a.s.) asked. "You know what others do not and very soon they shall benefit from their knowledge. My son, listen to this before it happens to you. By the one Who has my life in His Hand, Bani Umayyah will shed your blood but will not be able to separate you

from your faith nor will they be able to make you forget your Lord.

Imam Husain (a.s.) said, "I swear by one who has my life in His Hand that this is sufficient for me. I submit to that which Allah has revealed, I testify to the statements of Allah's Messenger (s.a.w.s.) and I do not falsify the statements of my father."

Tradition 3: Ali (a.s.) said: Indeed Husain (a.s.) will be slain in a cruel manner. Indeed, I know the land on which he will be slain and I know that the land is near two streams.

Tradition 4: Abdullah bin Zubair had a long private meeting with Imam Husain (a.s.) after which Imam (a.s.) came to the people and said: He (Abdullah) is telling me to be like a pigeon of Masjidul Haram. But you should know that I would prefer being killed while I am as far as the span of two outstretched arms from the Holy Sanctuary than to be killed while I am as close as one span from the Holy Sanctuary. And also it would be better if my blood is shed in Taff rather than I should be killed in the Holy Sanctuary.

Tradition 5: Abdullah bin Zubair advised Imam Husain (a.s.) to come to Mecca and seek refuge in the Holy Sanctuary but Imam Husain (a.s.) said, "Neither do we consider it lawful nor you should do so on our behalf. Indeed I prefer to be killed on a mound of red dust than be killed in the Holy Sanctuary.

Tradition 6: Imam Baqir (a.s.) said: Imam Husain (a.s.) left Mecca a day before the day of Tarwiyah. Abdullah bin Zubair accompanied him and said, "Abu Abdullah! It is time for Hajj and you are leaving Mecca for Iraq?"

Imam Husain (a.s.) replied, "O Ibne Zubair! Indeed I prefer to be buried on the banks of Euphrates than around Mecca."

Tradition 7: Imam Sadiq (a.s.) said: His Eminence, Husain bin Ali (a.s.) said to his companions on the day they were surrounded by calamities, "I bear witness that permission has been granted for you to be killed, so adopt piety and be patient."

Tradition 8: Same as 7.

Tradition 9: He said: I swear by One who established the Arsh, your father accurately narrated about the companions of Imam Husain (a.s.): This Ummah will oppress the companions of Imam Husain (a.s.) just like Bani Israel transgressed on Saturday and His Eminence, was (also) martyred on Saturday, the tenth of Mohurrum.

Tradition 10: Same as no. 7.

Tradition 11: When Uthman expelled Abu Zar to Rabadhah, people said to him, "O Abu Zar! Glad tidings to you, for indeed this torment is little in the way of the Almighty Allah."

Abu Zar said: This torment is easy but how will you be when Husain bin Ali (a.s.) is martyred in a cruel way?

By Allah, no killing in Islam will be greater than the killing of Imam Husain (a.s.) and Allah will soon unsheathe the sword of revenge against this Ummah and will never sheathe it. Allah will send an avenger from the progeny of Imam Husain (a.s.) who will take revenge from people. And If you knew the grief which will befall the folks of the seas, mountains and forests and hills and heavens due to the killing of Imam Husain (a.s.), you would weep so much that you would die. There is no sky through which the soul of Imam Husain (a.s.) will pass but that seventy thousand angels will be in grief in it. They will all stand with their joints shaking until Judgment Day. And there is no cloud that passes, but that its thunder and lightning curses the killers of Husain (a.s.). And there is no day but that the soul

of His Eminence, is presented to Allah's Messenger (s.a.w.s.) and they meet each other.

Tradition 12: Amirul Momineen (a.s.) said in a sermon, "Ask me, before you are deprived of me! By Allah, I will answer anything pertaining to the past or future."

Saad bin Abi Waqqas asked, "O Amirul Momineen, how many strands of hair do I have on my head and in my beard?"

Amirul Momineen (a.s.) replied, "By Allah, my beloved, Allah's Messenger (s.a.w.s.), informed me that you would ask me that question. There is a Shaitan rooted in every hair of your head and beard and there is a baby sheep in your house who will kill my son, Husain (a.s.)."

The narrator says: At that time Umar Ibne Saad was only a child.

Tradition 13: Imam Husain (a.s.) said: I swear by the one in whose hands is the life of Husain, the regime of Bani Umayyah will not end till they kill me and they will be my killers. So if they kill me, people will never be able to pray behind a just Imam in congregation nor will be able to spend Zakat in the way of Allah again. My Ahle Bayt and I are the first to be killed by this Ummah. I swear by one in whose Hand is the life of Husain, Judgment Day will not arrive as long as there is even one man from Bani Hashim alive.

Tradition 14: After Husain bin Ali (a.s.) passed Aqabah Al-Batn, he said to his companions, "I do not see anything for myself but being slain."

"Why is it so, Abu Abdullah?" the companions asked.

"Because of a dream I saw," Imam Husain (a.s.) replied.

"What is its interpretation?" they asked.

"I saw dogs biting me and the worst of them was having white spots."

Tradition 15: Imam Husain (a.s.) wrote to Muhammad Hanfiyyah from Mecca:

In the name of Allah, the Beneficent, the Merciful. From Husain Ibne Ali to Muhammad Ibne Ali and those with him from Bani Hashim: So to say: All those who join me will be martyred and those who do not, will not see victory and success. Wassalaam.

Tradition 16: Imam Baqir (a.s.) said: Husain bin Ali (a.s.) wrote a letter from Kerbala to Muhammad bin Hanafiyyah: In the name of Allah, the Beneficent, the Merciful. From Husain bin Ali to Muhammad bin Ali and those with him from Bani Hashim: As if this life never existed and the Hereafter has always been there. And peace (be on you).

Chapter 24: Signs and Portents of Imam Husain's Martyrdom

Tradition 1: Imam Sadiq (a.s.) said: Hisham bin Abdul Malik sent someone to bring my father [Imam Baqir (a.s.)] to Sham. When he arrived there, Hisham said, "Abu Ja'far! I invited you here to ask you a question that should not be asked by anyone other than me. And basically I didn't find anyone knowledgeable about this matter nor do I think that anyone is capable of knowing of this matter except you."

Father said, "Amirul Momineen can ask me whatever he wishes. If I know, I will answer and if I don't, I will say that I don't know, for truth is more worthy of being told."

"Tell me about the night on which Ali Ibne Abi Talib (a.s.) was assassinated. How did the people of other areas learn of his killing? And what was the sign of his death for people? If you know the answer, tell me if that sign ever

reappeared at the death of anyone other than Ali Ibne Abi Talib (a.s.).

Father said: O Amirul Momineen! On the night on which Amirul Momineen (a.s.) was martyred, no stone was lifted without fresh blood seen under it until dawn break. The same happened when Prophet Harun (a.s.) was killed. The same happened when Yusha Ibne Nun (a.s.) was killed. The same happened when Isa Ibne Maryam (a.s.) was raised to the sky. The same happened when Shamun bin Hamum Al-Safa (a.s.) was killed. The same happened when Husain bin Ali (a.s.) was martyred.

Imam Sadiq (a.s.) says: Hisham was infuriated at this and was about to attack father (a.s.).

But father (a.s.) said, "O Amirul Momineen! It is obligatory for people to obey their Imam and to be truthful to him. The only thing that led me to answer this question was my knowledge of the fact that I have to obey Amirul Momineen. So may Amirul Momineen judge me favorably!"

Hisham said, "You can return to your family, if you like."

As my father (a.s.) was leaving, Hisham asked him to promise him not to narrate this tradition to anyone as long as Hisham was alive, to which my father (a.s.) consented.

Tradition 2: A man from Baitul Maqdas said, "By Allah, we, the people of Baitul Maqdas and its suburbs, learnt of the martyrdom of Imam Husain (a.s.) on the night he was martyred.

I (the narrator) asked, "How?"

He said: We did not displace any rock, stone, or mud clod without seeing fresh, boiling blood underneath. And all the walls became red like blood. The skies rained fresh

blood for three days and nights and we heard a herald saying:

Does the Ummah that slew Husain (a.s.) hope to receive the intercession of his grandfather on Judgment Day?

Allah indeed forbids you to receive the intercession of Ahmad (s.a.w.s.) and Abu Turab (a.s.).

You killed the best of all who ever rode a mount. You killed the best of all from youth to elderly.

The Sun appeared dull for three days, after which the sky filled with a lot of stars. The following day, we were grief-stricken about the martyrdom of Imam Husain (a.s.) when we received the news of his martyrdom.

Tradition 3: Same point mentioned in no. 2.

Chapter 25: Killer of Husain (a.s.) and killer of Yahya bin Zakariya (a.s.)

Tradition 1: Imam Sadiq (a.s.) says: The killer of Yahya bin Zakariya (a.s.) was of illegitimate birth and the killer of Imam Husain (a.s.) was also of illegitimate birth. The sky has never wept on anyone but them.

Allah's Messenger (s.a.w.s.) said: There is a position in Hell that no one deserves, except the killer of Husain bin Ali (a.s.) and the killer of Yahya bin Zakariya (a.s.).

Tradition 3: Imam Sadiq (a.s.) says: By Allah, the descendants of the killers of Imam Husain (a.s.) will be killed for the deeds of their ancestors.

Tradition 4: Same as no. 1.

Tradition 7: Imam Sadiq (a.s.) was asked, "Who stopped Firon from killing Prophet Musa (a.s.) as mentioned in this verse: *'Firon said, 'Let me kill Musa'* (40:26)?"

Imam (a.s.) replied, “Because Firon was of legitimate birth and only those of illegitimate birth and children of fornicator women can kill prophets and Divine Proofs.”

Tradition 8: Same as no. 6.

Tradition 9 & 10: Same as no. 4.

Tradition 11: Same as no. 1.

Chapter 26: The Entire Creation of Allah cried on Imam Husain (a.s.)

Tradition 1: Imam Baqir (a.s.) said: Humans, Jinns, birds and beasts; all shed tears on Husain bin Ali (a.s.).

Tradition 2: Ali (a.s.) said: Husain will be slain on the outskirts of Kufa. By Allah, as if I can see different wild animals stretching their necks on his grave, crying and weeping over him throughout night till daybreak. When this happens, beware of oppressing him (by not visiting his grave).

Tradition 3: Same as no. 5.

Tradition 4: Same point as mentioned in no. 5.

Tradition 5: Imam Sadiq (a.s.) said: When Imam Husain (a.s.) was martyred, the seven heavens, seven earths, everything within them, everything between them and all beings and creatures on them, Paradise, Hell and everything that our Lord created, that are visible and invisible, all wept over His Eminence (a.s.) except three things.

“May I be sacrificed on you! What are those?”

Imam (a.s.) replied, “Basra, Damascus and the progeny of Uthman bin Affan.”

Tradition 6: Imam Sadiq (a.s.) said: O Zurarah! The sky rained blood for forty days and the earth became dark for

forty days and the sun was eclipsed and turned red for forty days; the mountains were torn into pieces and dispersed and the seas gushed out and the angels wept for forty days over His Eminence (a.s.). And none of our ladies of Ahle Bayt (a.s.) dyed their hair, applied oil or Surma and combed their hair until the head of Ubaidullah bin Ziyad was sent to us; and even after that we continued to weep over him. Whenever my grandfather remembered Imam Husain (a.s.), he would weep so much that his tears moistened his beard and everyone around him also began weeping. Angels near the grave of Imam Husain (a.s.) cry over him so much that every angel in the sky and in heavens cries in sympathy. When the soul of Imam Husain (a.s.) left his body, Hell protested in such a way that the earth almost split apart. When the filthy souls of Ubaidullah bin Ziyad and Yazid bin Muawiyah left their bodies, Hell roared so intensely that but for Allah containing it, using its dedicated keepers, it would have burnt everyone on earth with its outburst. And if hellfire were permitted, it would not have left anything without swallowing it. But it is restrained by shackles and controlled by orders. Hell became violent and uncontrollable more than once, until Jibraeel went to it and pacified it with his wings.

The Hell cries and laments over Husain (a.s.) and its fire blazes on his killers. If it was not for the presence of Divine Proofs of Allah on the earth, it would have destroyed the earth and overturned everything on it. But earthquakes will increase only when Qiyamat is near.

There are no eyes and tears loved more by Allah than the eyes of those who cry and shed tears over Imam Husain (a.s.). And there is none who cries but that his crying reaches Lady Fatima (s.a.) and he supports her in her lamentation, and his crying also reaches the Holy Prophet (s.a.w.s.) and in this way he fulfills our rights.

On Judgment Day all will be raised crying except those who cried over my grandfather, Imam Husain (a.s.). Those who have cried over him will receive glad tidings when they are resurrected. They will be delighted and happiness will be apparent from their faces. People will be fearful and restless but they will feel safe from grief and hardships. People will be separate and dispersed and worried but they will be sitting with Imam Husain (a.s.) under the shade of the Arsh, conversing with him, fearless of the trials of Judgment Day. They will be told: Enter Paradise; but they will refuse, choosing to sit with Imam Husain (a.s.) and listen to him. Then Houries will summon them saying, "Indeed we and the *'…youths never altering in age,'* (56:17) are waiting for you." But they will not even turn to the Houries due to the joy and honor they feel in their gathering.

Their enemies will be divided into two groups:

A: Some will be pulled by their forelocks to Hell and

B: Those who will cry out, *"So we have no intercessors, nor a true friend;"* (26:100-101).

Their enemies will see their position but will not be able to reach them or come near them.

Angels will bring messages sent by their spouses and servants, informing them of the blessings prepared for them in Paradise.

But they will reply, "We will join you, if Allah wills."

Angels will inform their spouses of their reply. When their spouses learn how they are being honored and their closeness to Imam Husain (a.s.), they will yearn for them even more. Those who cried on Imam Husain (a.s.) will go on chanting:

"Praise be to Allah Who protected us from the great terror and trials of Judgment Day and saved us from that which we feared."

Then some precious saddled mounts will be brought for them which they will ride to their abodes, praising and glorifying Allah and invoking blessings on Muhammad and Aale Muhammad (a.s.).

Tradition 7: Abu Basir says: I was speaking with Imam Sadiq (a.s.) when one of his sons entered. Imam (a.s.) said: May Allah bless you; and then embraced and kissed him. Then said:

May Allah degrade those who dishonored you. May Allah avenge those who oppressed you. May Allah disappoint those who deserted you. May Allah curse those who slain you. May Allah be your guardian, protector and helper. Prophets, truthful ones, martyrs, angels of the heavens and our ladies have been weeping on you. Then Imam (a.s.) began to weep and said:

Abu Basir, when I look at the children of Imam Husain (a.s.), grief overcomes me when I remember what was meted out to them and to their father.

Abu Basir, Fatima (s.a.) weeps and laments over Husain (a.s.) as a result of which Hell sighs so intensely, that if the keepers of Hell who also hear her voice did not prepare themselves to restrain it, it would burn all the inhabitants of the earth with its blazing fires and sparking fumes. So the keepers restrain it and hold its doors tightly closed as long as Fatima (s.a.) laments. Because they fear for the inhabitants of the earth. But Hell is not pacified until Fatima's lamentation ends.

Abu Basir, the seas almost split apart and collide with each other. There is a dedicated angel for every drop of water and they prevent every drop from boiling with their

wings; keeping it together because of their fear for this world and everything in it. The angels remain in fear and cry for her crying. And they pray to Allah and beseech Him, after which the inhabitants of the Arsh and those around it beg Allah.

Then their voices are raised in glorification of Allah, all because of their fear for the people of the earth.

Even if one of their voices reached the earth, all the inhabitants would swoon, mountains would crumble and the earth would shake with its inhabitants.

Abu Basir said, "May I be sacrificed on you! It is really a serious matter."

Imam (a.s.) said, "That which you have not heard is greater. Abu Basir! Don't you want to be of those who support Lady Fatima (s.a.)?"

When I heard this, I cried so much that I could not speak nor could the Imam (a.s.) do, because he was crying so intensely. Then he went to his prayer room and began to recite a supplication.

So I left the Imam in that state. I could not eat or sleep that night. The following morning, I was fasting and was in extreme fear when I went to Imam (a.s.). I heaved as sigh of relief when I saw that he had calmed down; and I praised and glorified Allah, because no chastisement or calamity had befallen me.

Chapter 27: Crying of the Angels on Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) asked: What's wrong with you? Why don't you go to him (to the grave of Imam Husain)? Because four thousand angels are present at his grave and they cry on him until Judgment Day.

Tradition 2: Imam Sadiq (a.s.) said: Four thousand angels came down to fight for Imam Husain (a.s.) but he did not permit them. When they came down again to seek permission, Imam Husain (a.s.) had already been martyred. So they remain at his grave, disheveled and covered with dust, crying over him until Judgment Day. Their leader is an angel called Mansur.

Tradition 3: Same as no. 1.

Tradition 4: Same as no. 2.

Tradition 5: Imam Sadiq (a.s.) said: Since the day Imam Husain (a.s.) was martyred, Allah has appointed seventy thousand angels who are disheveled and covered with dust; to invoke blessings on Imam Husain (a.s.) and pray for mercy on him as long as Allah wills, that is till the time of the Qaim (a.s.).

Traditions 6, 7, 8 and 9: Same as no. 4.

Tradition 10: Imam Baqir (a.s.) said: Four thousand disheveled angels, covered with dust cry over Imam Husain (a.s.) until Judgment Day. No one who comes to his Ziyarat but that they welcome him. No visitor of Imam Husain (a.s.) becomes ill, but that they visit them and none of them dies, but that they are present near him.

Tradition 11: Imam Sadiq (a.s.) said: Allah has appointed four thousand disheveled angles, covered with dust, at the grave of Imam Husain (a.s.) to cry on him from sunrise to midday. At midday they are replaced with another four thousand who cry over him till sunrise.

Tradition 12: Same as no. 4.

Tradition 13: Same as no. 4 and 10.

Tradition 14: Imam Sadiq (a.s.) said: Allah has appointed seventy thousand angels to the grave of Imam

Husain (a.s.) who are disheveled and covered with dust to cry over him until Judgment Day. They pray at his grave and each of their prayers equals a thousand prayers of human beings and the rewards of their prayers is for one who performs the Ziyarat of Imam Husain (a.s.).

Tradition 15: Same as no. 2.

Tradition 16: Imam Sadiq (a.s.) said: When you go for the Ziyarat of Imam Husain (a.s.), maintain silence and except for good do not say anything, because angels of the night and day who are the guards and keepers, go to the angels who are in the holy shrine and shake hands with them. But the angels of the holy shrine do not speak to them, because they are crying so intensely. So they wait from them until noon or sunrise and then speak to them about some affairs of the heavens. The angels of the holy shrine abstain from speaking between these sunrise and noon and their crying and supplicating does not subside. Indeed the Keepers do not distract the angels of the holy shrine between these two times. But the angels of the holy shrine become distracted when you ask (the angels of the holy shrine) or is it the angels of the holy shrine who ask (the Keepers)?"

I asked, "May I be sacrificed on you? What do the angels ask each other and which group asks the other? Is it the keepers who ask (the angels of the holy shrine) or is it the angels of the holy shrine who ask (the Keepers)?"

Imam (a.s.) replied. "The angels of the holy shrine ask the Keepers because the angels of the holy shrine do not move from their place. But the Keepers descend from the heavens and ascend back to them."

I asked, "What do the angels of the holy shrine ask the keepers?"

Imam (a.s.) replied: The Keepers pass by Ismail, the Angel of Air, in their ascent (to the heavens) and sometimes they reach him at the same time when the Prophet, Fatima, Hasan, Husain and the (other) Imams (a.s.), who have passed away, are there (with Ismail). They (Ahle Bayt) ask the Keepers about some matters and about those of you (visitors) who are present in the holy shrine.

They (Ahle Bayt) say to the Keepers, "Give them (those who have gone to the Ziyarat of Imam Husain) glad tidings with your prayers."

The Keepers ask, "How we can give them glad tidings when they cannot hear us?"

Ahle Bayt (a.s.) will reply, "Congratulate them and pray for them on our behalf. Indeed these are our glad tidings to them. When they want to leave, surround them and rub your wings on them, so that they can feel your presence. Indeed we entrust them to He whose trust will never be lost."

Imam (a.s.) continued: If the visitor of Imam Husain (a.s.) and the people knew the blessings of the Ziyarat of Imam Husain (a.s.), they would have fought one another with swords and they would have sold their belongings to go to his Ziyarat.

When Lady Fatima (s.a.) who is accompanied by one thousand prophets, a thousand truthfuls, a thousand martyrs and a million Karubiyyin who all support her in crying [over Husain (a.s.)] looks at those who perform the Ziyarat of Imam Husain (a.s.), she lets out a whoop in such a way that no angel remains in the heavens who does not cry, sympathizing with her cry. But Lady Fatima (s.a.) is not pacified until the Prophet (s.a.w.s.) goes to her and says:

"My daughter! You have made the inhabitants of the heavens cry and you have distracted them from glorifying

and sanctifying (Allah). So stop crying that they can glorify (Allah). *'Indeed Allah accomplishes His purposes'* (65:3)."

Lady Fatima (s.a.) looks at those of you who are present at the grave of Imam Husain (a.s.) and she asks Allah to shower you with all of the blessings. Imam (a.s.) continued, "Do not abstain from the Ziyarat of Imam Husain (a.s.). Indeed the blessings of going to his Ziyarat are much greater than that which can be counted."

Tradition 17: The narrator said to Imam Sadiq (a.s.), "May I be sacrificed on you! How short are your lives, O Ahle Bayt! And how close are your deaths to one another while the entire creation needs you?"

Imam (a.s.) replied: There is a scroll for each of us which contains everything that we need to do during our time. Once every order on that scroll has been carried out, we know that our death is imminent. Allah's Messenger (s.a.w.s.) comes to us and informs us that our death has come and he informs us of the rewards Allah has prepared for us. Indeed Imam Husain (a.s.) read the sheet that was entrusted to him and that which would happen and that which was yet to come were explained to him. There were a few things left on Husain's sheet, which had not been fulfilled when he rose to fight. Those matters were that the angels asked Allah for permission to help Imam Husain (a.s.) and Allah granted it to them. While the angels descended to the earth, they found that Imam Husain's time had passed and he had been martyred. Hence they said (to Allah):

"O Lord! You gave us permission to descend to earth to support Husain but when we arrived, you had already captured his soul?"

The Almighty Allah revealed to them, 'Stay besides his grave until you see him rise again and then support him. Cry over him and over losing the opportunity to support him.

Indeed you have been chosen to support him and to cry over him." The angels were aggrieved and they cried and lamented over losing the opportunity to support Husain (a.s.). And when he rises, they will be among his supporters.

Chapter 28: Lamentation of Heavens and Earth over Killing of Imam Husain and Yahya bin Zakariya (a.s.)

Tradition 1: I heard Amirul Momineen (a.s.) in Ruhba reciting this verse: ***"So the heaven and the earth did not weep for them, nor were they given respite."*** (44:29), when Husain (a.s.) entered from one of the doors of the Masjid.

Amirul Momineen (a.s.) said, "Know that he [Husain], will soon be martyred and the heavens and the earth will weep over him."

Tradition 2: Almost same as no. 1.

Tradition 3: Same as no. 4.

Tradition 4: I heard Imam Sadiq (a.s.) say: The heavens wept over Husain bin Ali (a.s.) and Yahya bin Zakariya (a.s.) and they have never wept over anyone other than them.

I asked, "How was the weeping of the heavens?"

Imam (a.s.) replied, "The heavens became red for forty days, like the sun at the time of sunrise and sunset."

I asked, "Is that how the heavens weep?"

Imam (a.s.) replied, "Yes."

Tradition 5: My grandmother told me that she was alive at the time of the slaying of Imam Husain bin Ali (a.s.). She said, "The heavens turned blood red after the killing of Imam Husain (a.s.) for a year and nine months and we could not even see the sun."

Tradition 6: Imam Sadiq (a.s.) explained the verse, ***"So the heaven and the earth did not weep for them, nor were they given respite."*** (44:29).

"The heavens never wept over anyone after the killing of Yahya bin Zakariya (a.s.) until Imam Husain (a.s.) was slain. And when he was killed, the heavens wept once more."

Tradition 7: Imam Sadiq (a.s.) said: The heavens turned red for a year when Imam Husain (a.s.) was slain; like it happened when Yahya bin Zakariya (a.s.) was slain. This redness is in fact the weeping of the heavens.

Tradition 8: Imam Sadiq (a.s.) said: ***"We have not given this name to anyone before."*** (19:7). Husain Ibne Ali's name was not given to anyone before him and Yahya Ibne Zakariya's name was also not given to anyone before him.

And the heavens did not weep over anyone for forty days except for two of them.

The narrator asked, "How did the heavens weep?"

Imam (a.s.) replied, "The heavens became red at sunrise and sunset."

Tradition 9: Same point as no. 8

Tradition 10: Same point as no. 8

Tradition 11: When Imam Husain bin Ali (a.s.) was martyred, the heavens rained red dust.

Tradition 12: Imam Sajjad (a.s.) said, "Heavens have not wept over anyone since the day they were created, except for Yahya bin Zakariya (a.s.) and Husain bin Ali (a.s.)."

I asked, "What was the weeping of the heavens?"

Imam (a.s.) replied, “If you had put a cloth in the wind, you’d have seen something like red mist of blood on it.”

Tradition 13: Imam Sadiq (a.s.) was asked, “What do you say about the reward of the Ziyarat of the grave of Imam Husain (a.s.)? Some have informed us that it equals a Hajj and an Umrah.”

Imam (a.s.) replied: Do not be surprised by all these statements. On the contrary, perform his Ziyarat and do not desert him, for indeed he is the Chief of the Martyrs and the Leader of the youths of Paradise and similar to Yahya bin Zakariya (a.s.); and the heavens and earth wept only on the two of them.

Tradition 14 & 15: Same as no. 4.

Tradition 16: Same as no. 1.

Tradition 17: Same as no. 4.

Tradition 18: Imam Sadiq (a.s.) was asked on the route from Medina to Mecca, “O son of Allah’s Messenger, why do I see you so depressed, sad and aggrieved?”

Imam (a.s.) replied, “If you could hear what I hear, you wouldn’t have asked me this question.”

I asked, “What can you hear?”

Imam (a.s.) replied: “I hear the angels beseeching Allah, the Almighty, to curse the killers of Amirul Momineen and killers of Imam Husain (a.s.). And I hear the lamentation of Jinn and intense restlessness and weeping of angels who are around him [Husain (a.s.)]. Now who can enjoy food, drink or sleep after hearing these voices?”

Tradition 19: Same as no. 1.

Tradition 20: Same as chap. no. 24 and tradition. no. 2.

Tradition 21: Same as previous.

Chapter 29: Lamentation of Jinns on Imam Husain (a.s.)

Tradition 1: Lady Umme Salma, wife of the Prophet, said: I did not hear the lamentation of Jinns since the night Allah took the life of His Prophet (s.a.w.s.) until tonight and did not see them till when I was afflicted by the killing of my son, Husain (a.s.). Umme Salma says: I heard a Jinn recite the following:

These two eyes of mine shed abundant tears.

Because after me who will weep over the martyrs?

Weep upon over a group who are being led towards their death by a tyrant from the progeny of a slave.

Tradition 2: Maythami said: Five persons from Kufa set out to go and help Imam Husain (a.s.). On their journey, they passed by a village called Shahi where they met two men, one of whom was elderly and the other, a youth. They greeted the five men.

The old man said, "I am a Jinn and this is my nephew. We also want to help the oppressed one [Imam Husain (a.s.)] and I have a idea."

"What is it?"

He replied, "I will fly swiftly and bring information about the situation so that you can go to him informed."

They said, "It is an excellent idea."

So he disappeared from their sight. After an entire day, they heard his voice reciting the following but could not see him:

By Allah, I did not return until I saw him in Taff with his cheeks covered with dust and he had been slaughtered.

He was surrounded by some youth whose throats were bleeding; they were shining lamps whose light had overcome darkness.

I spurred my mount so that I could meet them before they met the virgin Houries (in Paradise).

Husain (a.s.) was a light of guidance and Allah is my witness that I am not forging a lie.

He resides pleased in rooms in the neighborhood of Allah's Messenger (s.a.w.s.), Batul (s.a.) and Ja'far Tayyar.

One of the men replied by reciting the following:

Go back and stay at the grave through which rains of blessings fall until Judgment Day.

I follow the same path as yours and drink from a cup which filled with blessings.

And I also follow the path of those who freed themselves from everything for Allah's sake and abandoned their houses, wealth and loved ones.

Tradition 3: When Imam Husain (a.s.) was martyred, masons who worked in Jabbanah, heard the lamentation of Jinns at dawn. They heard them recite the following:

Allah's Messenger (s.a.w.s.) rubbed his hands over Imam Husain's forehead, so his cheeks radiate with light.

His parents are from the nobles of Quraish and his grandfather is the best of the grandfathers.

Tradition 4: The Jinn wept over Imam Husain (a.s.) and recited the following:

To whom do these houses in Taff belong, the houses which were built unwillingly?

These are houses of Husain (a.s.) in reciprocation of each other's lamentation on Husain (a.s.).

Tradition 5: A lady heard the Jinn recite the following poem about Imam Husain (a.s.):

O eyes, shed tears over Imam Husain (a.s.), for indeed the aggrieved cry with sorrow.

O eyes, do not allow the people of Medina to distract you from remembering the Aale Muhammad (a.s.) and weeping on their calamities.

Their bodies were abandoned for three days in the desert when they were martyred.

Tradition 6: Abdullah Ibne Hasan Kinani said: The Jinn lamented on Imam Husain bin Ali (a.s.) and recited the following:

How will you respond to the Prophet if he asks you:

You, who are the last of the nations. What did you do to my family, brothers and those I honored?

Why are they captured or slain, smeared in blood?

Tradition 7: Imam Reza (a.s.) said: Imam Husain (a.s.) was traveling to Iraq, when he heard a man recite this poem in the middle of the night:

O camel, do not fear my scolding and break out before the rising of dawn.

Carry me to the best of riders on the best of journeys until you arrive at the most honorable place.

Carry me to Husain, whose grandfather is the most glorious and Husain (a.s.) is the most magnanimous. Indeed, Allah has chosen him for the best of affairs.

May he remain until the end of time!

Imam Husain (a.s.) replied by the following:

I shall go towards death and there is no shame for a man in death as long as his intentions are based on truth and he fights Jihad as a Muslim.

There is no shame in death for the valiant as long as they support the righteous, fight the criminals and abandon the criminals.

Thus if I live, I shall not have any regrets and if I am slain, I will not be blamed. Nothing is more humiliating than living under humiliation of oppressors.

Tradition 8: Imam Baqir (a.s.) said: When Imam Husain (a.s.) was about to leave Medina, the ladies of Bani Abdul Muttalib gathered and began lamentation.

Imam Husain (a.s.) began walking between them and said, "I ask you by Allah not to disobey Allah and His Messenger (s.a.w.s.) by revealing this matter."

The ladies replied: Then who should we cry and mourn over if we don't mourn today? For today is like the day when Allah's Messenger (s.a.w.s.), Ali, Fatima, Ruqaiyyah, Zainab and Umme Kulthum passed away.

May we be sacrificed on you, we adjure you in the name of Allah, to be your ransom to keep death away from you.

Then one of his aunts came forth crying and said: O Husain! I bear witness that I heard the Jinn lament over you and recite the following:

Indeed the slain one from the family of Hashim lowered the necks of Quraish and disgraced them.

He was the beloved of Allah's Messenger (s.a.w.s.) and not an immoderate person.

Your tragedy is the greatest and it has aggrieved all.

Imam Baqir (a.s.) said: Jinns also recited the following:

Weep over Husain (a.s.), the master, the one whose death turned the hairs gray.

You are afflicted with earthquakes and the moon had eclipsed because of his martyrdom.

And the horizons turn red at sunrise and sunset.

And the sun is covered with dust and earths with darkness.

He is the son of Fatima (s.a.) and all the creation is afflicted by his tragedy.

We have lost our glory and inherited humiliation.

Tradition 9: On the morning after the martyrdom of Imam Husain (a.s.), a servant told us in Medina that he heard an announcer the night before, recite the following:

O those who killed Husain (a.s.) unjustly! Be ready for a severe chastisement and torture!

Indeed all the inhabitants of the heavens, all prophets and all angels curse you!

Indeed you are cursed by Ibne Dawood (a.s.), Musa (a.s.) and Isa bin Maryam who brought the Injeel!

Tradition 10: When Imam Husain (a.s.) was martyred, the jinn lamented for him and recited the following:

O my eyes, shed abundant tears! Cry, for indeed the news was accurate!

Cry over the son of Fatima (s.a.) who went to Euphrates but never returned!

Jinns wept on him in pain when they heard the news of Husain's (a.s.) and his companions' martyrdom. What terrible news!

I shall cry in agony over you morning and night and I shall cry for you as long as there is blood in my veins and as long as the trees bear fruits.

Chapter 30: Cursing of Pigeons on Killers of Imam Husain (a.s.)

Tradition 1: Same point as mentioned in no. 2.

Tradition 2: I (the narrator) was sitting in the house of Imam Sadiq (a.s.) and I saw a pigeon cooing for a long time.

Imam Sadiq (a.s.) looked at me and asked, "Dawood, do you know what they are saying?"

I replied, "No, may I be sacrificed on you."

Imam (a.s.) said, "It is cursing the killers of Husain bin Ali (a.s.); therefore, keep pigeons in your houses."

Chapter 31: Lamentation of the Owl on Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) asked, "Has anyone of you ever seen it (the owl) in day time?"

It was said, "No, it never appears during the day. It only appears at night."

Imam (a.s.) said: The owls previously dwelled in only developed structures but when Imam Husain (a.s.) was martyred, they refused to stay in developed structures and refused to take anything but ruins as abodes. Indeed, the owls fast during the day and are aggrieved until nightfall. At night they lament on Imam Husain (a.s.) till the morning.

Traditions 2, 3 & 4: Same as no. 1.

Chapter 32: Reward for crying over Imam Husain (a.s.)

Tradition 1: Imam Sajjad (a.s.) said: Any believer who weeps over Imam Husain (a.s.) with a single tear will be rewarded by Allah for it; he will be made to dwell in rooms in Paradise for long ages. Any believer who cries over us with even a single tear; because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allah for it; he will be made to dwell in good settlements in Paradise. And any believer, who cries with a single tear, because of his suffering from the pain of being hurt in our way, will be kept away from the difficulties of Judgment Day by Allah and will be safe from Allah's wrath and Hellfire.

Tradition 2: Imam Sadiq (a.s.) said: Crying and *Jaza* (uneasiness) is detestable over any matter except over Imam Husain (a.s.). Indeed, one who cries and acts impatiently on Imam Husain (a.s.) will be rewarded.

Tradition 3: Imam Sadiq (a.s.) said: One who weeps for Imam Husain (a.s.) when he is mentioned before him will be rewarded by Allah Himself, even if their tears are as small as the wing of a fly. And Allah will not be pleased with any reward for them lesser than Paradise.

Tradition 4: Same as no. 1.

Tradition 5: Imam Husain (a.s.) was never mentioned before Imam Sadiq (a.s.) during the day, but that he was not seen smiling until nightfall.

Tradition 6: Imam Sadiq (a.s.) said to me (the narrator), "Masma, you are from Iraq; don't you go for the Ziyarat of the grave of Imam Husain (a.s.)?"

I replied: "No. I am well-known among Basrans and we have some people who are supporters of Caliph and we have many enemies from the tribes, enemies of Ahle Bayt

and others. I don't feel safe, for they might report me to the Ibne Sulaiman (governor of Kufa) and they will torture me to act as a deterrent for others.

Imam (a.s.) asked, "Do you not remember what was done to him [Husain (a.s.)] ?"

I replied, "Yes".

Imam (a.s.) asked, "Do you grieve impatiently on it?"

I replied, "Yes, by Allah. I cry over it so much that my family sees its effect on me. And I abstain from food and its effects show on my face."

Imam (a.s.) said: May Allah's have mercy on your tears. Indeed, you are among those who grieve for us impatiently, those who are happy in happiness and grieve on our grief and those who are afraid when we are afraid and feel safe when we feel safe. Indeed when you die, my forefathers (a.s.) will be there for you and recommending to the Angel of Death. Indeed, the glad tidings they give you will be greater than this. Indeed the Angel of Death will be more kind and merciful to you than a kind mother on her son.

Then the Imam began to weep and I wept with him.

Then He said: Praise be to Allah, who by His mercy, gave preference to us and favored us, Ahle Bayt, above His Creation. Masma! Indeed, the earth and heavens cry for us continuously, sympathizing with us since the day Amirul Momineen (a.s.) was martyred. And angels who cry over us are even more than this. Their tears have not stopped since our killing began.

Allah will have mercy on whoever cries, sympathizing with that which was done to us, before his tears fall from his eyes. If one of those tears were to fall on Hell, it would extinguish the burning heat in such a way that no heat would remain in it.

Know that, one whose heart aches for us will be pleased by seeing us at the time of his death in such a way that his pleasure will stay in his heart until he meets us by the Pool (on Judgment Day).

Indeed (the Pool of) Kauthar will be delighted when one of our lovers comes to it and will serve him with various kinds of food to such an extent that he will not wish to leave it ever.

Masma! One who drinks even a sip from the Pool will never feel thirsty again and they will never ask for another drink ever. It is as cold as camphor, as fragrant as musk and as tasty as ginger. It is sweeter than honey, softer than butter, purer than a tear and more aromatic than ambergris. It emerges from Tasnim and passes through the streams of Paradise and flows over a riverbed of pearl and rubies. The number of jugs in it is greater than the number of stars; they are made of gold, silver and different gems.

Its fragrance can be perceived from a distance of a thousand years and such fragrances emanate from it onto the face of whoever drinks from it, that he will say, "I wish I had been left right here. I don't need anything else and I don't wish to be moved from here."

O Kardin, know that you will be of those who will drink from it and everyone whose eyes wept on us will be blessed by looking at Kauthar and be given a drink from it.

Desires of those who love us more will be satisfied in a greater way and they will feel more pleasure and will find Kauthar water tastier than those who love us less.

Amirul Momineen (a.s.) will be standing by Hauz Kauthar with a thorny stick, with which he will beat our enemies in such a way that one of them will say, "I bear witness that there is no god but Allah and Muhammad is Allah's Messenger!"

Imam (a.s.) will reply, “Go to your so and so leader and ask him to intercede for you.”

The man will say, “My leader, whom you mentioned, dissociates himself from me.”

Amirul Momineen (a.s.) will reply, “Go back and ask the one whom you used to love, follow and whom you preferred above the rest of creation to intercede for you, since he was the best of creation in your eyes, for indeed only the best of creation can intercede.”

The man will say, “I am dying of thirst!”

Amirul Momineen (a.s.) will reply, “May Allah aggravate your thirst and need for water!”

I (Masma) asked, “May I be sacrificed on you, how can he even come near the Pool when others cannot?”

Imam (a.s.) replied: He stayed away from evil acts and abstained from insulting us when we were mentioned in his presence and he avoided some other sinful acts that others dared to commit. But this was not based on following or loving us. On the contrary, it was based on his diligence in worship and religious acts and on being preoccupied with himself rather than talking about others. But his heart was filled with hypocrisy and his religion based on hating us, those who incite hatred towards us, believing in the authority of those two persons of the past and giving preference to them over all.

Tradition 7: Imam Sadiq (a.s.) was asked, “O son of Allah’s Messenger! Suppose the grave of Imam Husain (a.s.) is disinterred, would anything be found in it?”

Imam (a.s.) replied: Ibne Bukair! What a great questions you asked. Indeed, Imam Husain (a.s.) along with his father, mother and his brother, are with Allah’s Messenger in his

house and they are being rewarded and sustained, like the Prophet (s.a.w.s.) is.

Imam Husain (a.s.) clings to the right side of the Throne and says, "My lord, fulfill Your promise to me."

Imam Husain (a.s.) looks at his visitors and he knows them and knows their names, fathers' names and what they carry along with them, better than they know their own sons. Also he looks at those who weep upon him and seeks forgiveness for them and asks his father to seek forgiveness for them. And he says to them:

"O one who weeps on me, if you knew what Allah has prepared for you, you would be more happy than you are aggrieved. Allah will indeed forgive every sin and mistake due to these tears."

Tradition 8: Imam Sadiq (a.s.) said: The sins of whoever weeps, even as less as the wing of a mosquito, when we are mentioned before him will be forgiven, even if his sins are greater than the foam of the ocean.

Tradition 9: Same as no. 1.

Tradition 10: Imam Sadiq (a.s.) said: The Almighty Allah prohibited Hell to scorch the face of anyone who sheds tears when we are mentioned in his presence.

Chapter 33: Reward for one who recites couplets about Imam Husain (a.s.), weeps and makes others weep

Tradition 1: Imam Sadiq (a.s.) said to me (the narrator), "Abu Harun, can you recite a couplet for me about Imam Husain (a.s.)?" I recited a couplet for him and he wept. Then he (a.s.) said, "Recite it like you usually recite in grief-stricken tone." So I recited: "Pass by the grave of Husain and say to his purified bones…" Imam (a.s.) wept and asked me

to recite more couplets for him. I recited another poem. The Imam (a.s.) wept again and I also heard ladies weeping from behind the curtain. After I finished, the Imam (a.s.) said: Abu Harun! If one recites an elegy about Husain (a.s.) and weeps and makes ten people weep, Paradise will become obligatory on him and them. If one recites an elegy on Imam Husain (a.s.) and weeps and makes five people weep, Paradise will become obligatory on him and them. If one recites an elegy on Imam Husain (a.s.) and weeps and makes one person weep, Paradise will become obligatory on him and for he that weeps.

One who sheds tears when Imam Husain (a.s.) is mentioned before him will be rewarded by Allah Himself, even if his tears are as small as the wing of a fly. And Allah will not be pleased with any reward for him less than Paradise.

Tradition 2: Imam Sadiq (a.s.) said to me (the narrator), "Abu Ammarah, recite a Mariya of Imam Husain (a.s.)." So I recited a couplet and he began to weep. Then I recited another couplet and he wept more. Then I recited another couplet and he wept even more. By Allah, I continued to recite couplets and he went on crying and I also heard others crying from inside the house. Then Imam (a.s.) said: Abu Ammarah, anyone who recites couplets about Imam Husain (a.s.) and makes fifty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and makes forty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and makes thirty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and makes twenty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and makes ten people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and makes one person weep will be

rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and weeps will be rewarded with Paradise. Anyone who recites couplets about Imam Husain (a.s.) and tries to weep, will be rewarded with Paradise.

Tradition 3: I (the narrator) went to Imam Sadiq (a.s.) and recited an elegy on Imam Husain (a.s.). When I reached this verse:

"What a great disaster! Instead of scattering dust over Imam Husain, he was rolled in dust!"

A lady weeping behind the curtain, screamed, "Father!"

Tradition 4: Similar to no. 2.

Tradition 5: Similar to no. 2 and 3.

Tradition 6: Imam Sadiq (a.s.) said, "There is a fixed reward for every act, except for shedding tears on us."

Tradition 7: Same as no. 4.

Chapter 34: Reward for one who drinks water, remembering Imam Husain (a.s.) and cursing his killer

Tradition 1: When I (the narrator) was with Imam Sadiq (a.s.) he asked for some water. After he drank it, his eyes were filled with tears and he began to weep.

He (a.s.) said: Dawood, Allah's curses the killer of Husain (a.s.). There is no one who drinks water, remembering Imam Husain (a.s.) and cursing his killer, but that Allah will write a hundred thousand goods deeds for him. He will wipe out a hundred thousand sins from his record and add a hundred thousand ranks to his status; and it will be as if he has freed a hundred thousand slaves. On Judgment Day, the Almighty Allah will resurrect him with a satisfied heart.

Chapter 35: Lamentation of Imam Sajjad (a.s.) on Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: Imam Sajjad (a.s.) cried over his father, Husain bin Ali (a.s.), for twenty or forty years – and whenever food was brought to him, he would cry over Imam Husain (a.s.).

One day his servant said, "May I be sacrificed on you, O son of Allah's Messenger! I am afraid that you will die of grief."

Imam (a.s.) replied, "I only complain of my distress and grief to Allah and I know from Allah what you don't know. Whenever I remember the killing of Fatima's children, I am choked with tears for them."

Tradition 2: One day, a servant of Imam Sajjad (a.s.) saw him in his private chamber, crying in prostration.

He said, "Master, is it not time for your grief to end?"

Imam (a.s.) raised his head and said: Woe be on you, may your mother lament you. By Allah, Yaqub (a.s.) complained to his Lord of a matter less painful than that which I have seen and he said: 'Alas for Yusuf!" He had only lost one son, but I saw my father and some family members slaughtered before me.

The narrator says: Imam Sajjad (a.s.) used to especially sympathize with the descendants of Aqil. Hence some people asked, "Why do you have more sympathy for the children of Aqil than the children of Ja'far?"

He replied, "I remember what sufferings they bore with Imam Husain (a.s.) and I sympathize with them."

Chapter 36: Imam Husain (a.s.) was “the martyrs of tears” - no believer mentions him without shedding tears

Tradition 1: Imam Sadiq (a.s.) said: Amirul Momineen (a.s.) looked at Imam Husain (a.s.) and said, “O tear of every believer!”

Imam Husain (a.s.) asked, “Father, am I the tear of every believer?”

Amirul Momineen (a.s.) replied, “Yes, my son,”

Tradition 2: Whenever Imam Husain (a.s.) was mentioned in the presence of Imam Sadiq (a.s.) during the day, he would not be seen smiling until nightfall.

He (a.s.) used to say, “Imam Husain (a.s.) is the (cause of shedding) tear of every believer!”

Tradition 3: Imam Sadiq (a.s.) said: Imam Husain said, “I am the martyrs of tears. No believer remembers me without weeping.”

Traditions 4, 5 & 6: Same as no. 3.

Tradition 7: Imam Sadiq (a.s.) said: Imam Husain (a.s.) said, “I am the martyrs of tears. I will be slain in anguish. Anyone who performs my Ziyarat in anguish would be eligible of being returned to his family with his heart pleased and satisfied.”

Chapter 37: Imam Husain (a.s.) is the Chief of Martyrs

Tradition 1: Imam Sadiq (a.s.) said: Perform the Ziyarat of Imam Husain (a.s.) and do not ignore him. Because he is the leader of youths of Paradise and the chief of martyrs.

Tradition 2: Imam Sadiq (a.s.) was asked in Medina, "Where are the graves of the martyrs?"

Imam (a.s.) replied: Is not the best martyr buried near you? I swear by One who has my life in His Hand, four thousand angels are present around the grave of Imam Husain (a.s.), disheveled, covered with dust and crying over him till Judgment Day.

Tradition 3: Same as no. 4.

Tradition 4: I (the narrator) went to Imam Sadiq (a.s.) while I was with him, my bondmaid arrived and said, "I brought the horse for you."

Imam (a.s.) asked, "Umme Saeed, what is the horse for and where do you intend to go?"

I replied, "To go for the Ziyarat of the martyrs.

Imam (a.s.) said, "Postpone it for today. How strange you people of Iraq are? You perform the Ziyarat of martyrs of Uhad from a long distance but forsake the Ziyarat of the Chief of martyrs!"

I asked, "Who is the Chief of martyrs?"

Imam (a.s.) said, "Husain bin Ali (a.s.)".

I said, "I can't go for his Ziyarat, because I am a lady."

Imam (a.s.) replied, "There is nothing wrong in ladies going for his Ziyarat."

I asked, "What is the reward for it?"

Imam (a.s.) replied, "Reward of a Hajj and an Umrah, Itikaf for two months in Masjidul Haram while fasting and this and this." Umme Saeed says that the Imam extended and closed his arms thrice.

Tradition 5: Same as no. 4.

Tradition 6: Almost same as no. 4.

Tradition 7: Imam Sadiq (a.s.) said: There is no martyr but that he wishes to be with Imam Husain (a.s.), so that he can enter Paradise with him.

Chapter 38: Ziyarat of Imam Husain (a.s.) by the prophets

Tradition 1: I heard Imam Sadiq (a.s.) say: There is no prophet in the heavens or earth who does not ask Allah's permission to perform the Ziyarat of Imam Husain (a.s.). Thus a crowd descends to perform the Ziyarat of Imam Husain (a.s.) and a crowd ascends back to the heavens.

Tradition 2: I went to the Ziyarat of the grave of Imam Husain (a.s.) towards the end of the reign of Bani Marwan and was trying to hide from the people of Sham. I came out of Kufa and headed for Kerbala. When I arrived in Kerbala, I hid in the suburbs until midnight, after which I approached the grave. When I arrived near it, someone came to me and said, "Go back, you have been rewarded! You will not be able to go to him." I left in fear, waited until it was nearly dawn and then I went back to the grave.

When I arrived near the grave, the same person came and said, "O man! You still cannot go to him."

I said, "May Allah keep you in health, why can't I go to him? I have come from Kufa for his Ziyarat. So don't prevent me. I am afraid that the sun will rise and if the Syrians find me here, they will slay me."

He said: Wait for a while, because Musa Ibne Imran (a.s.) asked Allah for permission to come to the Ziyarat of Imam Husain (a.s.) and Allah granted it. Musa (a.s.) has descended from the heavens with seventy thousand angels and they have been here since the beginning of the night

waiting for dawn, after which they will ascend to the heavens.

I asked, “May Allah keep you in health, who are you?”

He replied, “I am one of the angels appointed to protect the grave of Imam Husain (a.s.) and to seek forgiveness for his visitors.”

So I left, having almost lost my mind from hearing what I heard.

At dawn, I returned to the grave, but no one stopped me. I went to the grave and saluted Husain (a.s.), cursed his killers, prayed the Morning Prayer and returned quickly because of my fear of Syrians.

Tradition 3: Imam Sadiq (a.s.) said: The boundaries of the grave of Imam Husain (a.s.) are twenty ells by twenty ells and it is a garden from the gardens of Paradise. The ascent of the angels to the heavens begins from here. Every proximate angel and every Prophet, chosen as a messenger, asks Allah for permission to perform the Ziyarat of Imam Husain (a.s.). There is always a crowd descending from heavens to perform the Ziyarat of Imam Husain (a.s.) and a crowd ascending back.

Tradition 4: When Imam Sadiq (a.s.) arrived in Hirah, he asked me (the narrator). “Do you perform the Ziyarat of Imam Husain (a.s.)?

I replied, “May I be sacrificed on you! Do you also go to his Ziyarat?”

Imam (a.s.) replied, “How can I not go to his Ziyarat when Allah goes to his Ziyarat every Friday eve, with the angels, prophets, successors. And Muhammad (s.a.w.s.) is the best of the prophets and we are the best of the successors.”

I asked, "May I be sacrificed on you! Then should we also perform his Ziyarat on Friday eves, so that we can get the status of Ziyarat of the Lord?"

Imam (a.s.) replied, "Yes! O Safwan! Perform it, so that the reward of going to the Ziyarat of the grave of Imam Husain (a.s.) is written for you; it is such an honor."

Chapter 39: Ziyarat of Imam Husain (a.s.) by the angels

Tradition 1: Imam Sadiq (a.s.) said: There is no angel in the heavens or earth who does not beg Allah for permission to go to the Ziyarat of the grave of Imam Husain. There is always a multitude descending (at Kerbala) and a crowd ascending (back to heavens).

Tradition 2: Imam Sadiq (a.s.) said: Allah has not created anything greater in number than the angels. Every evening, seventy thousand angels descend from the heavens. They circle the Holy Kaaba until dawn, after which they proceed to the Prophet's grave (s.a.w.s.) and salute him. Then they visit the grave of Amirul Momineen (a.s.) to salute him, after which they visit the grave of Imam Husain (a.s.) and salute him; and then they ascend back to the heavens before sunrise. Then seventy thousand angels from among the angels of the day descend. They too circle the Holy Kaaba until sunset, after which they proceed to the grave of Allah's Messenger and salute him, after which they visit the grave of Imam Husain and salute him; and then they ascend back to the heavens before nightfall.

Tradition 3: Same as no. 1.

Tradition 4: Same as no. 3.

Tradition 5: Imam Sadiq (a.s.) was asked: May I be sacrificed on you, O son of Allah's Messenger! On Arafah eve, I was in Hirah when I saw three to four thousand

handsome men, who smelled nice, who were dressed in pure white and were praying all night. I intended to visit the grave of Imam Husain (a.s.) and kiss it and pray there, but I could not reach it because it was crowded. At dawn, I prostrated and when I raised my head, I could not see any of them.

Imam Sadiq (a.s.) asked me, “Do you know who they were?”

I replied, “No, may I be sacrificed on you.”

Imam (a.s.) replied: My father (a.s.) narrated to me from his father (a.s.), who said: Four thousand angels passed by Imam Husain (a.s.) while he was being martyred so they ascended to the heavens.

The Almighty Allah revealed to them, “O group of angels! You passed by the son of My beloved and My chosen one from My creation, Muhammad and he was being killed and oppressed but you did not help him. Descend to earth and cry at his grave while you are disheveled and covered with dust until Judgment Day.”

Imam (a.s.) continued, “So they shall remain at his grave till Judgment Day.

Tradition 6: Same points as mentioned in no. 4 and 5.

Chapter 40: Allah’s Messenger, Ali, Fatima and Imams (a.s.) pray for the Visitors (Zaireen) of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said to me: O Muawiyah! Do not forsake the Ziyarat of Imam Husain (a.s.) because of fear, because one who abandons the Ziyarat of Imam Husain (a.s.) will regret it so much that he will wish that his grave was besides him. Do you like Allah to see you among

those for whom Allah's Messenger, Ali, Fatima and the Imams (a.s.) pray?

Tradition 2: I asked permission to meet Imam Sadiq (a.s.). When I entered, I found him on his prayer mat in his house praying. I waited until he finished his prayers and then I heard him recite the following supplication:

O Allah! O one who has chosen us for honor, promised us right of intercession, chosen us as successors, gave us the knowledge of the past and that which is to come and made the hearts of people inclined for us! Forgive me and my brothers who perform the Ziyarat of my grandfather, Imam Husain (a.s.) and those who spend their wealth to travel, put their bodies to trouble seeking our pleasure in hope of the reward You have kept for associating with us. They perform the Ziyarat of Imam Husain (a.s.) to make Your Prophet happy, to obey our commands and to antagonize our enemies.

By this, they want to please You, so reward them on our behalf by Rizwan, protect them day and night, compensate their families and children whom they left behind in the best way and befriend them, keep them away from the harm of every insolent tyrant and every weak or strong one from Your creation, keep them away from the evil of every devil from among men and Jinn, grant them the best of that which they have requested while they are away from their homes for having preferred us over their families, children and relatives. O Allah! Our enemies have criticized them for going to our Ziyarat but that did not restrain them from coming to us and they went against our opponents. So have mercy on faces changed by the sun in our love. Have mercy on faces which were kept on the grave of Imam Husain (a.s.). Have mercy on those eyes which shed tears on us with sympathy. Have mercy on those hearts which have become restless and distressed for us and have mercy on

their lamentations for us. O Allah! I entrust these bodies and souls to you till the day of great thirst when you will quench their thirst with Hauz Kauthar.

Muawiyah Ibne Wahab continued: Imam (a.s.) continued this supplication in prostration. When he finished, I said:

"May I be sacrificed on you! I think that if this supplication is in favor of even those who don't know Allah, the Mighty and Sublime, I think that Hellfire will not touch them!

By Allah, I wish I had gone to the Ziyarat of Imam Husain (a.s.), instead of going to Hajj."

Imam (a.s.) said, "You live so close. What prevents you from his Ziyarat? O Muawiyah! Don't forsake it?"

I replied, "May I be sacrificed on you! I did not think that it was so important and it had such great rewards."

Imam (a.s.) said, "Muawiyah! Those who pray for the visitors of Imam Husain (a.s.) in the heavens are more than those who pray for them on earth."

Tradition 3: Imam Sadiq (a.s.) said: Muawiyah! Don't forsake the Ziyarat of Imam Husain (a.s.) because of fear. Because he that abandons the Ziyarat of Imam Husain (a.s.) will regret it so much that he will wish his grave was besides him. Do you like Allah to see you among those for whom Allah's Messenger, Ali, Fatima the Imams (a.s.) pray?

Do you like to be of those who return forgiven of their past sins and to return from his Ziyarat with seventy years of sins forgiven? Do you like to be of those who will not have any sins about which they will be questioned when they leave this life? Do you like to be of those whose hands Allah's Messenger (s.a.w.s.) will shake tomorrow?

Tradition 4: Imam Sadiq (a.s.) said: Indeed Fatima (s.a.), daughter of Muhammad (s.a.w.s.), visits one who performs the Ziyarat of the grave of her son, Imam Husain (a.s.) and seeks forgiveness for his sins.

Chapter 41: Prayers of Angels for Visitors of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: There are four thousand angels by the grave of Imam Husain (a.s.), disheveled and covered with dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels welcome all who come to the Ziyarat of Imam Husain (a.s.) and accompany them when they bid farewell to Imam Husain (a.s.), visit them if they become ill and pray for them at their funerals when they die and seek forgiveness for them after their death.

Tradition 2: Imam Sadiq (a.s.) said: The Almighty Allah has appointed seventy thousand angels on the grave of Imam Husain (a.s.), who are disheveled, distressed and covered with dust who invoke blessings on him every day. They pray for his visitors saying:

"Lord! These are visitors of Imam Husain (a.s.)! Do such and such for them."

Tradition 3: Imam Sadiq (a.s.) said: Do not forsake the Ziyarat of Imam Husain (a.s.). Do you not like to be of those for whom the angels pray?"

Tradition 4: Same as no. 2.

Tradition 5: Imam Sadiq (a.s.) said: As if I can see the Qaim in the elevated parts of Kufa wearing the armor of Allah's Messenger. He will shake the armor and it will wrap itself around him, after which he will cover it with a brocade robe. He will be mounted a jet-black horse with whiteness on its forehead. He will move the horse in such a way that

people in every country will see him as if he is with them in their own country. In this way he will unfold the standard of Allah's Messenger. Its pole is from pillars of Arsh, whereas the rest is from Allah's victory! If he points it to anything, Allah will destroy it. When he waves it, the heart of every believer will be like a strong iron piece and each believer will be given the strength of forty men. Every believer who has died will feel the joy (of the Qaim's rising) in his grave. They (dead believers) will begin visiting one another in their graves and give glad tidings to one another about the Qaim's uprising. Then thirteen thousand three hundred and thirteen angels will join the Imam.

I (the narrator) asked, "So many angels will join him?"

Imam (a.s.) replied: Yes, they are as follows:

A. The angels who were with Nuh in the ark

B. Who were with Ibrahim when he was cast in the inferno

C. Who were with Musa when he split the sea for Bani Israel

D. And who were with Isa when Allah raised him to the heavens.

E. Four thousand equipped angels and one thousand angels who came in unbroken succession who were with the Prophet.

F. Three hundred and thirteen angels who fought in the Battle of Badr

G. Four thousand angels who descended to fight along with Imam Husain (a.s.) but who were not permitted to fight. They remain by the grave of Imam Husain (a.s.), disheveled and covered with dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels receive all who visit the grave of Imam Husain (a.s.)

and accompany them when they bid farewell. They visit them if they become ill, pray on them at their funerals and seek forgiveness for them after their death. All these angels are on earth waiting for the Qaim's uprising.

Chapter 42: Excellence and reward of the Prayers of Angels for the Visitors of the grave of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: Allah has appointed seventy thousand angels to pray at the grave of Imam Husain (a.s.). Each of their prayers equals a thousand prayers of a human being and the reward for their prayers is recorded for the Visitors of Imam Husain (a.s.) – may Allah's curse, curse of the angels and curse of all people be on those who martyred him.

Tradition 2: Same as no. 1.

Chapter 43: Ziyarat of Imam Husain (a.s.) is obligatory on all

Tradition 1: Imam Sadiq (a.s.) said: Order our Shia to perform the Ziyarat of Imam Husain (a.s.), because it is obligatory on every believer who testifies that Husain (a.s.) is an Imam appointed by Allah, the Mighty and Sublime.

Tradition 2: Imam Reza (a.s.) said: There is a binding contract on every Shia and follower towards him Imam and the most perfect and beautiful way to fulfill this contract is to perform the Ziyarat of the grave of that Imam.

On Judgment Day, Imam (a.s.) will intercede for one who performs his Ziyarat with longing and believe in that which he has been ordered to believe.

Tradition 3: Same as no. 1.

Tradition 4: Imam Sadiq (a.s.) said: Even if you go to Hajj every year but don't perform the Ziyarat of Imam Husain (a.s.), you have abandoned one of your obligations towards Allah and His messenger, because the right of Imam Husain (a.s.) is made obligatory on every Muslim by the Almighty Allah.

Chapter 44: Reward for one who performs the Ziyarat of Imam Husain (a.s.) or sends others for his Ziyarat

Tradition 1: Imam Sadiq (a.s.) said: I heard my father ask one of his followers, who had inquired about the Ziyarat of Imam Husain (a.s.), "To whose Ziyarat are you going and whose pleasure do you seek by this Ziyarat?"

He replied, "Allah, the blessed and exalted."

My father said: One who prays one prayer at the grave of Imam Husain (a.s.) seeking proximity with Allah will meet Him on Judgment Day shining so brightly that his light will cover everything that looks at them. Allah will honor one who performs the Ziyarat of Imam Husain (a.s.) and He will prevent Hellfire from touching him. He will not be prevented from coming to Hauz Kauthar and no one will precede him. Amirul Momineen (a.s.) will be standing by the Pool and will shake his hands and serve water to him. Then he will enter his dwellings in Paradise accompanied by an angel appointed by Amirul Momineen (a.s.) who will order the Sirat Bridge to lower itself before him and order Hellfire not to touch him till he passes over it.

Tradition 2: A man came to Imam Sadiq (a.s.) and asked. "O son of Allah's Messenger! Should one perform the Ziyarat of your father, Imam Husain (a.s.)?"

Imam (a.s.) replied, "Yes, and pray near his grave. But not in front, on the contrary you should stand behind it when praying."

The man said, "What is the reward for one who performs his Ziyarat?"

Imam (a.s.) replied. "Paradise, provided he believes in his Imamate and follows him."

The man asked, "What about one who forsakes it intentionally?"

Imam (a.s.) replied. "He will regret it on the Day of Regret (Judgment Day)."

The man asked, "What about one who stays near his grave (for some days)?"

Imam (a.s.) replied, "Every day will be equal to a thousand months of worship."

The man asked, "What about one who spends in traveling to his Ziyarat and who gives charity near it?"

Imam (a.s.) replied: Angels will bring embalmment and shrouds for him from Paradise and accompany his funeral. After he is shrouded, the angels will pray on him and shroud him again with another shroud over his existing shroud.

Then they will spread flowers under his body and push back the walls of his graves three miles in every direction.

Then a door of Paradise will be opened into his grave and its soothing fragrance will fill the grave until Judgment Day.

The man asked, "What about one who prays near his grave?"

Imam (a.s.) replied, “One who prays two Rakats of prayer will not ask anything from the Almighty Allah, without Him granting it.”

The man asked, “What about one who performs Ghusl with Euphrates water and then visits him?”

Imam (a.s.) replied, “If he performs Ghusl with Euphrates water with the intention of visiting him, all his sins will fall off (and he will become sinless) like the day he was born.”

The man asked, “What about one who sends others, but does not go himself fearing affliction?”

Imam (a.s.) replied, “Allah will recompense him for every Dirham he spends with rewards as great as Uhad mountain and will sustain him with multiple amounts. Also, the afflictions destined for him will be warded off and his wealth will be protected.”

The man asked, “What about one killed near Imam Husain (a.s.); for example one who is apprehended by an unjust ruler and killed?”

Imam (a.s.) replied: All his sins will be forgiven with the first drop of their blood which is spilt. Then the angels will cleanse the clay from which he was created. Impurities mixed with their clay from material used in the clay of disbelievers, will be removed until it becomes as pure as the clay of sincere prophets. Then his heart will be cleansed and chest will be expanded and filled with faith. Thus he will meet Allah pure from every impurity which might be mixed with the heart or body. He will be granted power to intercede for his family members and a thousand brothers in faith. Jibraeel and Angel of Death, along with angels, will undertake praying on him. Also, his shroud and embalmment will be brought from Paradise. His grave will also be expanded. Lamps will be lighted in it and a door

opened from Paradise, after which the angels will bring exquisite gifts from Paradise. Eighteen days later, he will be moved to Sacred Sanctuary and will stay there in the company of Allah's Divine saints until the trumpet, which will leave nothing alive, is sounded. When it is sounded for the second time and he is resurrected from his graves, the first of those who will shake hands with him will be Allah's Messenger, Amirul Momineen and the Imams (a.s.). They will give glad tidings to him and tell him to hold on to them and to follow them to Hauz Kauthar where he will be allowed to drink and give water to whoever he likes.

The man asked, "What about one who is arrested during the Ziyarat?"

Imam (a.s.) replied: He will receive a kind of pleasure for everyday he is aggrieved and imprisoned until Judgment Day. And if he is also beaten in his imprisonment, he will be rewarded with a Hourie for every time he was beaten. Every time he feels pain, a million good deeds will be added to his deeds and a million sins will be removed from his record and a million ranks will be added to his status. He will be speaking with Allah's Messenger during the judgment process. The carriers of Arsh will shake hands with him and he will be told to ask for whatever he wants. Those who had beaten him during imprisonment will be brought forth for judgment, but they will not be questioned about anything. On the contrary, they will be held by their two upper arms and taken to an angel who will give them a drink from Hamim and a drink from Ghislin, after which they will be placed over frying pans in Hell and told. "Taste that which your hands brought forth by beating this man who was the guest of Allah and the guest of His messenger." And then the one who is beaten will be brought to the door of Hell and told, "Look at those who beat you and see what is happening to them. Are you satisfied with how you are avenged?" So one who was beaten will say, "Praise be to

Allah who gave victory for us and for the son of His Messenger."

Tradition 3: Imam Sadiq (a.s.) said: Ibne Bukair! Indeed Allah has chosen six places of the earth: Baitul Haram (Kaaba), Haram (Masjidul Haram), tombs of prophets, tombs of successors, tombs of the martyrs and Masjids in which the name of Allah is mentioned.

Ibne Bukair! Do you know the reward for one who performs the Ziyarat of the grave of Imam Husain (a.s.), although the ignorant forsake it?

Every morning, an angel calls out at the grave of Imam Husain (a.s.), "O those who seek blessings, come to Allah's chosen one, so that you may return with honor and are protected from regret!"

This call is heard by all the inhabitants of the world, except by mankind and Jinn.

On hearing this call, all angels on earth go to the visitor of Husain (a.s.) while he is asleep, sanctify Allah near him and ask Allah to be pleased with him.

All angels in the air, who hear this call, respond by glorifying the Almighty Allah. The voices of angels are raised and inhabitants of the first sky respond to their voices by glorifying Allah. The voices of angels and inhabitants of the first sky are loud enough for the inhabitants of the seventh sky and for the prophets to hear, who then ask Allah to invoke mercy and blessings on Imam Husain (a.s.) and pray for one who performs his Ziyarat.

Chapter 45: Reward for one who performs the Ziyarat of Imam Husain (a.s.) during tense periods

Tradition 1: Imam Baqir (a.s.) was asked, "What do you say about one who goes to the Ziyarat of your (grand)father [Imam Husain (a.s.)] during tense times?"

Imam (a.s.) replied, "On the day of great terror (Judgment Day) Allah will keep him safe and the angels will welcome him. They will give glad tidings saying, "Don't be afraid or saddened, this is the day of your success."

Tradition 2: I (the narrator) said to Imam Sadiq (a.s.), "I often travel to Arjan and my heart pulls me to the Ziyarat of Imam Husain (a.s.); but when I go, I am afraid of the rulers, their governors and their guards until I return."

Imam (a.s.) said: Ibne Bukair! Don't you want Allah to see you in fear for us?

Don't you know that Allah will shelter one who is in fear because of us, under the shade of His throne and that Imam Husain (a.s.) will be speaking to him under the throne? That Allah will keep him safe from terrors of Judgment Day? He will not be afraid whereas others will be terrified. And if he is scared, angels will pacify him and soothe his heart by giving them glad tidings.

Tradition 3: Same points as mentioned in Chapter 40, Tradition 1 and Chapter 40, Tradition 3.

Tradition 4: Imam Sadiq (a.s.) was asked, "May I be sacrificed on you, how should one perform the Ziyarat of Imam Husain (a.s.) in Taqayyah)?"

Imam (a.s.) replied: Perform a Ghusl in Euphrates and put on your most purified clothes. Then pass by the grave saying:

صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ

Translation: Allah's blessing be on you, O Abu Abdullah! Allah's blessings be on you, O Abu Abdullah! Allah's blessings be on you, O Abu Abdullah!

"And your Ziyarat will be correct and complete," said the Imam.

Tradition 5: Imam Baqir (a.s.) asked, "Do you visit the tomb of Imam Husain (a.s.)?" I replied, "Yes, but in fear and trepidation." Imam (a.s.) said: The reward for his Ziyarat is proportionate to the degree of fear involved; the greater the fear, the greater the reward! On Judgment Day, when people are raised for accounting for the Lord of the Worlds, Allah will make the hearts of one who has gone fearfully to the Ziyarat of Imam Husain (a.s.), peaceful. One who performs the Ziyarat of Imam Husain (a.s.) in fear will return forgiven. The angels salute him and Allah's Messenger will go to his Ziyarat and pray for him. *"So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah"* (3:174)

Chapter 46: Reward for one who spends in charity during the Ziyarat of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) has connected with Allah's Messenger and with us. It is unlawful to slander him and it is unlawful for Hell to touch his flesh. Allah will compensate him for every Dirham he spends with ten thousand cities, which will be written for him in a scroll. Allah will look after all of his needs and everything that he leaves behind will be protected. He will not ask Allah for anything without Him granting it either immediately or in future.

Traditions 2, 3, 4, 5: Same points as mentioned in traditions quoted above.

Chapter 47: That which is detestable to take to the Ziyarat of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: I have come to know that some people go to the Ziyarat of Imam Husain carrying different kinds of foods including sweet meats and other deserts. Indeed, if they had gone to visit the graves of their loved ones, they would not have done thus.

Tradition 2: Imam Sadiq (a.s.) asked, "Do you perform the Ziyarat of the grave of Imam Husain (a.s.)?"

The narrator replied, "Yes."

Imam (a.s.) asked, "Do you carry different foods with you?"

I replied, "Yes."

Imam (a.s.) said, "It is sure that if you visit the graves of your own parents, you don't do this."

I asked, "Then what should we eat?"

Imam (a.s.) replied, "Bread and milk."

Tradition 3: Same as no. 1.

Tradition 4: Imam Sadiq (a.s.) said, "Going to the Ziyarat of Imam Husain (a.s.) is better than not going. But sometimes not going is better than going."

I said, "You have broken my back with this statement."

Imam (a.s.) said: By Allah, when one of go to the graves of your fathers you are distressed and aggrieved. But when you go to Imam Husain (a.s.) you carry different foods. It is better not to go, unless you go aggrieved and dejected.

Chapter 48: That which is Obligatory on the Visitor of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) was asked, "When we perform the Ziyarat of your respected father [Imam Husain (a.s.)], are we in Hajj condition?"

Imam (a.s.) replied, "Yes."

I asked, "Then does that which applies to Hajis apply to us?"

Imam (a.s.) asked, "What are you referring to?"

I replied, "The behavior of one who goes for Hajj"

Imam (a.s.) said: You should be a good companion to those who accompany you, speak less and say only that which is good; mention Allah often, wear purified clothes, perform Ghusl before going to the holy shrine, be humble, pray more, invoke blessings on Muhammad and Aale Muhammad (a.s.), be honorable by not taking that which does not belong to you, nor look at that which is not permitted, help your needy brothers, give solace to them and act with Taqayyah, which is the pillar of your religion. You should abstain from that which is forbidden, from fighting, from taking oaths and from quarrelling which leads to taking oaths. If you follow this, your Hajj and Umrah will be complete. And being away from your family and by your inclination to the Ziyarat of Imam Husain (a.s.) you will earn forgiveness, mercy and pleasure of Allah, whose blessings you sought by spending money on your journey.

Tradition 2: Same as Chapter 47. no. 4.

Tradition 3: Imam Sadiq (a.s.) said: When you intend to go to the Ziyarat of Imam Husain (a.s.), go while you are saddened, distressed, grief-stricken, disheveled, covered with dust, hungry and thirsty, for indeed Imam Husain (a.s.)

was martyred while he was saddened, distressed, disheveled, covered with dust, hungry and thirsty. Then ask him for your needs and leave. Don't settle down there.

Tradition 4: Same as no. 3.

Chapter 49: Reward for One who goes for Ziyarat of Imam Husain (a.s.) on foot or by any other means of transport – Allah' s Private Discourse with the visitor of the Holy Grave

Tradition 1: Imam Sadiq (a.s.) said to me (the narrator): Husain! Allah will write a good deed for one who leaves his house to perform the Ziyarat of Imam Husain (a.s.) on foot and erase a sin from him for every step he takes. Till he arrives at the holy shrine, Allah will write him as one who has achieved salvation and as the successful one. After he completes the Ziyarat, Allah will write him as the successful one. When he decides to return, an angel will come to him and say:

"Allah's Messenger conveys his salutation on you and tells you that all your previous sins are forgiven. So continue good deeds."

Tradition 2: Imam Sadiq (a.s.) said: When a man leaves his family to visit the grave of Imam Husain (a.s.), with the first step he takes, all his sins are forgiven. Then as he travels, he will become further purified. Once he arrives at the grave of Imam Husain (a.s.), Allah will speak to him confidentially and say, "O My servant! Ask me for anything and I will grant it. Call me, for I will answer you. Desire anything and I will fulfill it and ask Me for any of your needs so that I may grant it."

Imam Sadiq (a.s.) added, "It is on the Almighty Allah to recompense him for that which he has spent."

Tradition 3: Imam Sadiq (a.s.) said: Allah has some angels who are appointed at the grave of Imam Husain (a.s.). When a person decides to perform the Ziyarat of Imam Husain (a.s.), Allah gives his sins to these angels. With the first step that he takes, the angels will erase his sins and with any additional steps, they will multiply his good deeds until he becomes eligible for Paradise. Then they will surround him and sanctify him. They will call out to the angels of the heavens, "Sanctify the visitor of the beloved of the beloved of Allah." When the visitor performs the Ghusl, Muhammad will call out to him:

"Guests of Allah! Glad tiding to you, for you will join me in Paradise."

Then Amirul Momineen (a.s.) will call out, "I guarantee the fulfillment of your requests and to keep afflictions away from you in this life and hereafter."

Then the Holy Prophet (s.a.w.s.) will join them and stay to their right and left until they return to their kin.

Tradition 4: Imam Sadiq (a.s.) said: The Almighty Allah records a thousand good deeds and erases a thousand sins for every step taken by one who performs the Ziyarat of Imam Husain (a.s.) on foot. He will also increase their status a thousand times for every step.

Then Imam (a.s.) said: When you arrive at Euphrates, perform Ghusl, carry your shoes and walk barefoot like a humble servant. Once you arrive at the door of the holy shrine, recite Takbir four times. Then walk a little and repeat this four more times. Then come near his head, stand there and repeat it four more times. Pray near his grave and ask Allah, the Exalted for your needs.

Tradition 5: Imam Sadiq (a.s.) was asked, "May I be sacrificed on you! What is the least reward for one who performs the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied, "Abdullah! The least reward is that in this life, Allah will protect him and his family until he returns to it and on Judgment Day, the Almighty Allah will be his protector."

Tradition 6: Imam Sadiq (a.s.) said, "O Ali! Perform the Ziyarat of Imam Husain (a.s.) and don't omit it." Ali asked, "What is the reward for one who goes to his Ziyarat?"

Imam (a.s.) replied: Allah will record a good deed and erase a sin for every step taken by one who performs the Ziyarat of Imam Husain (a.s.) on foot. He will also add a rank to his rank. When he arrives at the grave, Allah will appoint two angels on him who will only write the good that he speaks and not write anything else that he might say or do. When he leaves, they will bid farewell to him and say:

"O friend of Allah! You are forgiven. You are from the party of Allah, party of His Messenger and party of Ahle Bayt (a.s.) of His Messenger. By Allah, you will never see Hellfire and it will never see or burn you."

Tradition 7: Same point as mentioned in no. 1.

Tradition 8: Same points as mentioned in no. 1.

Tradition 9: Imam Sadiq (a.s.) said: The Almighty Allah will record the reward of freeing a servant from the children of Ismail for one who performs the Ziyarat of Imam Husain (a.s.) on foot with every step he takes and each time he raises his foot and places it on the ground.

And one who performs the Ziyarat of Imam Husain (a.s.) by ship, if his ship wrecks, a herald from the heavens will call out, "Glad tidings to you; enjoy the pleasures of Paradise."

Tradition 10: Same point as mentioned in no. 9.

Chapter 50: How the Almighty Allah honors the Visitors of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: There is no one but that on Judgment Day he will wish to be among the visitors of Imam Husain (a.s.), because they will see the way in which the visitor of Imam Husain (a.s.) is honored and treated by the Almighty Allah.

Tradition 2: Imam Sadiq (a.s.) said: One who desires to be served at tables of light on Judgment Day should perform the Ziyarat of Imam Husain (a.s.).

Tradition 3: Imam Sadiq (a.s.) said: "By Allah, as if I can see angels crowding around believers at the grave of Imam Husain (a.s.)."

I (the narrator) asked, "Do the believers see them?"

Imam (a.s.) replied, "Never, by Allah, they are attached to the believers and touch their faces. Every morning and night, the Almighty Allah sends down food for the visitors of Imam Husain (a.s.) from Paradise and the angels are their servants.

If they request for any matter related to this life or the Hereafter, Allah grants it to them."

I said, "By Allah, it is a great honor."

Imam (a.s.) asked, "Should I tell you more?"

I replied, "Yes, my chief."

Imam (a.s.) said: As if I can see a throne of light, which has been laid. A dome of red ruby decorated with gems has been placed on it and ninety thousand green domes surround it. As if I can see Imam Husain (a.s.) sitting on his throne and believers going for his Ziyarat and saluting him.

The Almighty Allah will say, "My friends! Ask Me anything, because you were hurt, humiliated and oppressed since long. But today you will not ask Me for anything related from this life or Hereafter but that I will grant it."

Imam (a.s.) added: Their foods and drinks are in Paradise, by Allah, this is the unending honor and its greatness cannot be gauged.

Chapter 51: Days spent in Ziyarat of Imam Husain (a.s.) are not counted in one's lifespan

Tradition 1: Imam Sadiq (a.s.) said: Days spent in Ziyarat of Imam Husain (a.s.) are not counted as part of ones lifespan; and are not reduced from the time of ones death.

Chapter 52: Visitors of Imam Husain (a.s.) are neighbors of Allah's Messenger, Amirul Momineen and Fatima (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: One who want to be in the neighborhood of the Prophet, Ali and Fatima, should not omit the Ziyarat of Imam Husain (a.s.).

Tradition 2: Imam Sadiq (a.s.) or Imam Baqir (a.s.) said: One who wants his destination and abode to be Paradise, should not omit the Ziyarat of the oppressed one (of Kerbala).

I asked, "Who is the oppressed one?"

Imam (a.s.) replied: Imam Husain (a.s.), man of Kerbala. The Almighty Allah will make one who goes to his Ziyarat longing for him and with love for Allah's Messenger, love for Fatima and love for Amirul Momineen, sit at the dinner tables of Paradise. He will be eating with his chiefs while others undergo the process of Judgment.

Tradition 3: Imam Sadiq (a.s.) said: Allah, the blessed and exalted, has appointed some angels at the grave of Imam Husain (a.s.). When someone decides to perform the Ziyarat of Imam Husain (a.s.) and performs Ghusl, Prophet Muhammad (s.a.w.s.) will call out to him:

"O guest of Allah! Glad tidings for you, you will be with me in Paradise."

Chapter 53: Visitors of Imam Husain (a.s.) will enter Paradise before all

Tradition 1: Imam Sadiq (a.s.) said: "On Judgment Day, visitors of Imam Husain (a.s.) will be given an excellence over others."

I asked, "What is it?"

Imam (a.s.) replied, "They will enter Paradise forty years before others; whereas others have to wait in the accounting process."

Chapter 54: Reward of one who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights

Tradition 1: Imam Kazim (a.s.) said: Allah will forgive all past and future sins of one who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights.

Tradition 2: The narrator says: I said to Imam Ja'far Sadiq (a.s.): People narrate that those who go to the Ziyarat of Imam Husain (a.s.) will get the reward of a Hajj and an Umrah. The Imam said: By Allah, all the past and future sins will be forgiven of those who go for his Ziyarat, knowing his rights.

Tradition 3: Imam Kazim (a.s.) said: The least reward for one who performs the Ziyarat of Imam Husain (a.s.) by

the banks of Euphrates, with recognition of his rights and believing in his sanctity and Wilayat, is that all of his past and future sins will be forgiven.

Traditions 4-13: Same points mentioned in previous traditions.

Tradition 14: I (the narrator) said to Imam Kazim (a.s.): May I be sacrificed on you! Many go to the Ziyarat of Imam Husain (a.s.) from those who believe in Imamate and those who deny it and even ladies travel to him. It has become so well known that I stopped going for fear of being identified.

The Imam (a.s.) did not respond and remained silent for some time.

Then he (a.s.) looked at me and said, "O Iraqi! Even if others go openly, you should also go but don't identify yourself. By Allah, no one goes to the Ziyarat of Imam Husain (a.s.) with recognition of his rights without Allah forgiving all his past and future sins."

Tradition 15: Same as no. 2.

Tradition 16: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights is like one who has performed Hajj three times in the company of Allah's Messenger.

Tradition 17: Imam Reza (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights will speak to Allah atop His throne (on Judgment Day). *"Surely those who guard (against evil) shall be in gardens and rivers in the seat of honor with a most Powerful King."*

Chapter 55: Reward of one who performs the Ziyarat of Imam Husain (a.s.) in his love for Allah's Messenger, Amirul Momineen and Fatima (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: On Judgment Day, an announcer will call out, "Where are the visitors of Husain bin Ali (a.s.)?"

A large number of people, who cannot be counted by anyone other than the Almighty Allah, will come forward.

Then Allah will ask them, "What impelled you to perform the Ziyarat of Husain (a.s.)?

They will reply, "O Lord! We went to him for our love for Allah's Messenger and love for Ali and Fatima and to sympathize with him for all that which was committed against him."

They will be told, "Here are Muhammad, Ali Fatima, Hasan and Husain (a.s.); join them, for you will be with them at their stage in Paradise. Follow the standard of Allah's Messenger (s.a.w.s.)."

So they will go to the standard of Allah's Messenger (s.a.w.s.), which will be held by Ali (a.s.); they will remain under it, before it, to its right, to its left and behind it, until all of them enter Paradise.

Tradition 2: Same as Chapter 52, Tradition no. 2.

Tradition 3: Imam Sadiq (a.s.) said: When Allah intends good for a person, He places the love of Husain (a.s.) and the love of his Ziyarat in his heart. When Allah intends evil

for a person,[1] He places the hatred of Husain (a.s.) and the hatred of his Ziyarat in his heart.

Chapter 56: Reward for one who performs the Ziyarat of Imam Husain (a.s.) longing for Him

Tradition 1: Imam Sadiq (a.s.) said: Allah will write one who performs the Ziyarat of Imam Husain (a.s.) longing for him as one who will be safe on Judgment Day. He will give the scroll of deeds in his right hand. He will be under the standard of Husain (a.s.) until he enters Paradise and Imam Husain (a.s.) will make him reside at his stage in Paradise. Indeed Allah is Mighty and Wise.

Tradition 2: Same as Chapter 52, Tradition no. 2.

Tradition 3: Imam Baqir (a.s.) said:, "If people knew the reward for performing the Ziyarat of Imam Husain (a.s.), their souls would leave their bodies in remorse and they would die longing for it."

I asked, "What is the reward for going to his Ziyarat?"

Imam (a.s.) replied: Allah will record the reward of a thousand accepted Hajjs, a thousand accepted Umrahs, a thousand martyrs of Badr, fasting of a thousand people, a thousand accepted prostrations and the reward of freeing a thousand slaves in the way of Allah for one who goes to the Ziyarat of Imam Husain (a.s.) longing for him. He will be protected for a whole year from every calamity, the least of which is Shaitan. And Allah will appoint a noble angel to protect him from front, behind, right, left, above and below. If he dies that year, angels of divine mercy will be present

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[1] Actually the Almighty Allah does not intend evil for anyone, it is chosen by the persons himself. For details refer to the exegesis of verse 11 of Surah 13.

with him, bathe and shroud him and seek forgiveness for him. They will also follow him till the grave and widen it as far as the eye can see and Allah will keep him safe from the squeeze of the grave and from fear of angels, Munkar and Nakir. A door will also be opened from his grave to Paradise. On Judgment Day, scroll of deeds will be given in his right hand and he will shine with a light, which illuminates from the east to west. And an announcer will call out, "He is one who performed the Ziyarat of Imam Husain (a.s.) with enthusiasm." After that no one will remain on Judgment Day who will not wish that he had also performed the Ziyarat of Imam Husain (a.s.).

Tradition 4: Same points as mentioned before.

Tradition 5: I (the narrator) complained to Imam Sadiq (a.s.) about the way in which I suffer when I tell my relatives and children about the reward of the Ziyarat of Imam Husain (a.s.). I complained that they call me a liar, accusing me of forging lies against Imam Ja'far Sadiq (a.s.).

Imam (a.s.) replied: O Dharih! Let the people go wherever they want! By Allah, Allah boasts about one who performs the Ziyarat of Imam Husain (a.s.) to the proximate angels and the carriers of His throne who welcome those who arrive at the grave of Imam Husain (a.s.).

He says: Don't you see the visitor of the grave of Imam Husain (a.s.) who came to him longing for him and for Fatima, daughter of Allah's Messenger? I swear by My glory, magnificence and greatness, I will ordain that they be honored. I will take them to My Paradise, the Paradise, which I have prepared for My friends, prophets and messengers.

O My angels! These are visitors of Husain, beloved of Muhammad, My messenger; and Muhammad is My beloved. One who loves Me, loves the one I love and one

who loves one I love, loves the one loved by him [Husain (a.s.)]. One who hates My beloved, hates Me. It is My right to punish those who hate Me with My most intense chastisement, to burn them with blazing flames of My fire and to make Hell their abode, where I will punish them with such intense chastisement with which I will not punish anyone else.

Chapter 57: Reward of one who performs the Ziyarat of Imam Husain (a.s.) expecting divine rewards

Tradition 1: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) expecting divine rewards, without arrogance and ungratefulness and without seeking fame or to show off, will be purified of his sins just as clothes are purified with water. And no impurity will remain on them. With every foot he places, a Hajj will be written for him and every time he raises his foot, an Umrah will be written for him.

Tradition 2-3: Same points as mentioned before.

Tradition 4: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) seeking proximity to Allah, the Great and Mighty, will be accompanied by Jibraeel, Mikaeel and Israfeel until he returns home.

Tradition 5: Same points as mentioned before.

Tradition 6: Zaid Ibne Ali said: Allah will forgive all the sins of one who performs the Ziyarat of Imam Husain (a.s.) seeking nothing but proximity to Almighty Allah, even if they are as great as the foam of the sea. So you should go to his Ziyarat more; that Allah may forgive your sins.

Tradition 7: Same points as mentioned before.

Chapter 58: Ziyarat of Imam Husain (a.s.) is the best of deeds

Tradition 1: Imam Sadiq (a.s.) was asked about the Ziyarat of Imam Husain (a.s.). He replied, "Indeed, it is the best of deeds."

Traditions 2 & 3: Same as no. 1.

Tradition 4: Imam Sadiq (a.s.) said: The deed loved most by the Almighty Allah, is Ziyarat of Imam Husain (a.s.) and the best deed according to Allah is pleasing a believer. And the closest a man can be to the Almighty Allah, is when he weeps in prostration.

Traditions 5 & 6: Same as no. 1.

Chapter 59: Ziyarat of Imam Husain (a.s.) is like visiting the Almighty on His Throne

Tradition 1: Imam Sadiq (a.s.) was asked, "What is the reward of one who performs the Ziyarat of Imam Husain (a.s.)?" Imam (a.s.) replied, "He is like one who has performed the Ziyarat of Allah on His Throne." I asked, "What is the reward of one who performs the Ziyarat of anyone of you members of Ahle Bayt (a.s.)?" Imam (a.s.) replied, "He is like one who have performed the Ziyarat of Allah's Messenger (s.a.w.s.)."

Tradition 2: Same as no. 1.

Tradition 3: Imam Sadiq (a.s.) said: Allah will include one who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights, as one in Alaa Illiyyin (the highest position in Paradise).

Traditions 4, 5 & 6: Same as no. 3.

Tradition 7: Imam Reza (a.s.) said: One who performs the Ziyarat of the grave of my father in Baghdad is like one

who has performed the Ziyarat of Allah's Messenger and Amirul Momineen (a.s.), except that Allah's Messenger and Amirul Momineen (a.s.) have their own respective status.

Imam (a.s.) further said: One who performs the Ziyarat of the grave of Imam Husain (a.s.) by the banks of Euphrates is like one who has visited Allah on His Throne.

Traditions 8, 9 & 10: Same as no. 3.

Tradition 11: I (the narrator) performed Hajj every year but one year I did not go. The following year, after Hajj I met Imam Sadiq (a.s.), who asked me, "O Bashir! What prevented you from Hajj last year?"

I replied, "May I be sacrificed on you! Some people owed me money and I was worried that I might lose it. So I spent Arafah Day at the grave of Imam Husain (a.s.)."

Imam (a.s.) said, "Then you did not miss anything compared to those who were present at Arafat. Bashir, one who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights, is like one who visits Allah on His Throne."

Tradition 12: Same as no. 3.

Chapter 60: Ziyarat of Imam Husain (a.s.) and other Imams (a.s.) is equal to the Ziyarat of Allah's Messenger

Tradition 1: Imam Sadiq (a.s.) said: One who wants to be able to look at Allah on Judgment Day and reduce his troubles and fear for that which is coming, should perform the Ziyarat of Imam Husain (a.s.) more, because the Ziyarat of Imam Husain (a.s.) is the Ziyarat of Allah's Messenger.

Traditions 2 & 3: Same as no. 1.

Tradition 4: Same points as mentioned before.

Chapter 61: Ziyarat of Imam Husain (a.s.) increases lifespan and sustenance; forsaking it shortens life and decreases sustenance

Tradition 1: Imam Baqir (a.s.) said: Order our Shias to visit the grave of Imam Husain (a.s.), because his Ziyarat increases sustenance, prolongs life and keeps afflictions away.

And his Ziyarat is obligatory on every believer who believes that Husain (a.s.) is an Imam appointed by Allah.

Tradition 2: Imam (a.s.) said: If a full year passes and one does not perform the Ziyarat of Imam Husain (a.s.), a year from his life will be reduced by Allah.

If I tell you that some of you die thirty years before your time of death, I have said the truth and this is because you ignore the Ziyarat of Imam Husain (a.s.). So don't omit the Ziyarat, for Allah will prolong your lives and increase sustenance. But if you ignore it, Allah will shorten your lives and reduce your sustenance. Compete with one another in his Ziyarat and don't forsake it. Indeed Husain (a.s.) will bear witness on your behalf regarding this to Allah, His Messenger, Fatima and Amirul Momineen (a.s.).

Tradition 3: Same as no. 2.

Tradition 4: Imam Sadiq (a.s.) said: Perform the Ziyarat of Imam Husain (a.s.) even if it is once a year. Anyone, who performs it with recognition of his rights and without denying his position, will be rewarded with Paradise, increase in sustenance and immediate happiness, which will be brought to him by Allah.

Tradition 5: Imam Sadiq (a.s.) said: Don't omit the Ziyarat of Imam Husain (a.s.) and ask your friends to go to his Ziyarat, because Allah will prolong your life, increase

sustenance, allow you to live a life of bliss and die a blissful death, as well as record you among the successful ones.

Chapter 62: Ziyarat of Imam Husain (a.s.) erases sins

Tradition 1: Imam Sadiq (a.s.) said: Visitor of Imam Husain (a.s.) places his sins at the door of his house like a bridge and leaves them behind, crossing it in the same way as one leaves a bridge behind after crossing it.

Tradition 2: Same points as mentioned before.

Tradition 3: Same as Chapter 49, Tradition no. 3.

Tradition 4: Imam Sadiq (a.s.) said: When you intend to return from the grave of Imam Husain (a.s.), an announcer will announce to you. If you heard that call, you would stay there for the rest of your life.

The announcer will say, "Glad tidings to you, O servant of Allah! Surely you have succeeded and you are safe. Surely your past sins have been forgiven. So continue with good deeds."

Tradition 5: Imam Kazim (a.s.) said: The least reward for one who performs the Ziyarat of Imam Husain (a.s.) by the banks of Euphrates with recognition of his rights and believing in his sanctity and Wilayat is that his past and future sins will be forgiven.

Tradition 6: Imam Sadiq (a.s.) said: One who wants to be honored by Allah and be included in the intercession of Muhammad on Judgment Day should perform the Ziyarat of Imam Husain (a.s.). The Almighty Allah will honor him with the best honors and rewards and not question him for any sins committed during his life, even if they are as numerous as grains of sand or as great as mountains of Tahamah or as

much as foam in the seas. When Husain bin Ali (a.s.) was martyred:

Firstly: He was oppressed

Secondly: He was dealt with unjustly

Thirdly: He, his family and companions were thirsty.

Tradition 7: Imam Kazim (a.s.) said: When one sets out to perform the Ziyarat of Imam Husain (a.s.), Allah will appoint an angel on him who will place his finger on his back and will begin writing each word that comes out of his mouth till he arrives at the shrine.

After he exits the shrine gates, the angel will place his palm on the middle of his back and says, "All your past sins have been forgiven; so continue with the good deeds."

Tradition 8: Imam Sajjad (a.s.) said: Allah will forgive the sins of one who performs the Ziyarat of Imam Husain (a.s.) for the sake of divine pleasure. He will become sinless like a newborn child. Angels will accompany them all way and spread their wings over them till they return home. Angels will seek forgiveness for them and call out to them, "You are blessed and blessed is one whose Ziyarat you performed." He will be continuously protected along with his kin.

Chapter 63: Reward of the Ziyarat of Imam Husain (a.s.) is equal to the reward of an Umrah

Tradition 1: Imam Reza (a.s.) said: "Ziyarat of Imam Husain (a.s.) is equivalent to an Umrah."

Tradition 2: The narrator asked Imam Sadiq (a.s.), "May I be sacrificed on you! Should I perform the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied: Abu Saeed! Yes! Perform the Ziyarat of the son of Allah's Messenger, the most blessed of the blessed ones, the most purified of the purified ones and the most pious of the pious ones; for if you go to his Ziyarat, twenty two Umrahs will be recorded for you.

Tradition 3: Same point as mentioned in Chapter 37, Tradition 4 and others.

Tradition 4: Same point as mentioned before.

Traditions 5, 6, 7 & 8: Same as no. 4.

Tradition 9: One of the Imams said: Four Umrahs equal a Hajj and Ziyarat of Imam Husain (a.s.) equals an Umrah.

Tradition 10: Imam Sadiq (a.s.) said: "Ziyarat of Imam Husain (a.s.) equals an Umrah and one is not permitted to omit it for more than four years."

Chapter 64: Reward of the Ziyarat of Imam Husain (a.s.) is equal to the reward of a Hajj

Tradition 1: Imam Baqir (a.s.) said: Ziyarat of Imam Husain (a.s.) or Allah's Messenger or Uhad martyrs is equivalent to an accepted Hajj with Allah's Messenger.

Tradition 2: Same as no. 1.

Tradition 3: I (the narrator) said to Imam Sadiq (a.s.), "May I be sacrificed on you, I cannot afford to go to Hajj every year."

Imam (a.s.) replied: If you ever wanted to go to the Hajj but could not afford it, go to the Ziyarat of Imam Husain (a.s.), for indeed it will be recorded as a Hajj for you. And if you ever wanted to go for Umrah but could not afford it, go to the Ziyarat of Imam Husain (a.s.), for indeed it will be recorded as an Umrah for you.

Tradition 4: Imam Sadiq (a.s.) was asked, "What does it mean when it is said that Ziyarat of Imam Husain (a.s.) is equal to a Hajj and an Umrah?"

Imam (a.s.) replied: Indeed Hajj and Umrah can only be performed in Mecca. But if one intends to perform Hajj but does not have the means to do so and goes to Imam Husain (a.s.) instead, Allah will record a Hajj for him. Similarly if someone decides to perform an Umrah, but does not have the means to do so and goes to Imam Husain (a.s.) instead, an Umrah will be recorded for him.

Tradition 5: Same as no. 1.

Traditions 6 & 7: Same as no. 5.

Tradition 8: Imam Sadiq (a.s.) said: If one intends to go for Hajj, but does not have the means to do so and goes to the Ziyarat of Imam Husain (a.s.) instead and spends Arafah Day at his grave, his Ziyarat will be considered as equivalent to Hajj.

Tradition 9: I wrote to Imam Kazim (a.s.), "If our Master deems it appropriate, I would like to know about the best rewards for the Ziyarat of Imam Husain (a.s.) and also if this reward is equal to the reward of performing Hajj for one who has missed (the opportunity for) Hajj."

Imam (a.s.) replied, "It is equal to Hajj for one who has missed the Hajj."

Chapter 65: Reward of the Ziyarat of Imam Husain (a.s.) is equal to the reward of a Hajj and an Umrah

Tradition 1: Imam Sadiq (a.s.) said: "Ziyarat of Imam Husain (a.s.) is equal to a Hajj and an Umrah and this much reward." The narrator says that Imam (a.s.) opened and closed his arms thrice.

Tradition 2: Same as Chapter 64, no. 3.

Tradition 3: Imam Sadiq (a.s.) was asked, "What is the reward for one who performs the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied, "Allah has appointed four thousand angels on Husain (a.s.) who are disheveled covered with dust, who cry on him till Judgment Day."

The narrator asked, "May my parents be sacrificed on you, it is narrated from your father (a.s.) that Ziyarat of Imam Husain (a.s.) is equal to a Hajj and an Umrah?"

Imam (a.s.) replied, "Yes, a Hajj and an Umrah, a Hajj and an Umrah…"

The narrator says that Imam (a.s.) counted ten Hajjs and Umrahs.

Tradition 4: Same as no. 1.

Tradition 5: Imam Sadiq (a.s.) said: Ziyarat of Imam Husain (a.s.) is equivalent to a Hajj and after one has performed obligatory Hajj, it is equivalent to a Hajj and an Umrah.

Tradition 6: Imam Reza (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) has performed a Hajj and an Umrah.

I (the narrator) asked, "Does it replace Hajj of Islam?"

Imam (a.s.) replied: No, it is recorded as Hajj for one who does not have the means of going to Hajj until the means become available to him to perform Hajj of the sacred house of Allah. Don't you know that everyday seventy thousand angels circulate the Kaaba till nightfall, after which they ascend back to heavens and are replaced by other angels who circulate the House until morning? Indeed Husain (a.s.) is more honorable to Allah than the

House. Seventy thousand angels, disheveled and covered with dust descend to his grave at each prayer time and they will not get another opportunity to do so until Judgment Day.

Tradition 7: Same as Chapter 64, no. 3.

Tradition 8, 9 10: Same points as in previous traditions.

Tradition 11, 12, 13: Same point as mentioned before.

Tradition 14: Imam Sadiq (a.s.) was asked, "May I be sacrificed on you! What is the reward for one who performs the Ziyarat of Imam Husain (a.s.) and prays two Rakats near his grave?"

Imam (a.s.) replied, "A Hajj and an Umrah will be written for him."

I asked, "May I be sacrificed on you! Is it the same for one who goes to the Ziyarat of any Imam whose obedience Allah has made obligatory?"

Imam (a.s.) replied, "It is same for one who performs the Ziyarat of any Imam whose obedience Allah has made obligatory."

Tradition 15: I was with Imam Sadiq (a.s.) when a group of people riding donkeys passed by.

Imam (a.s.) asked, "Where are they going?"

I replied, "To the graves of Uhad Martyrs."

Imam (a.s.) asked, "What restrains them from going to the Ziyarat of the lonely martyrs?"

An Iraqi asked, "Is going to his Ziyarat obligatory?"

Imam (a.s.) replied, "His Ziyarat is better than performing a Hajj and an Umrah and another Hajj and Umrah and another Hajj and Umrah and he continued till he said it is better than twenty Hajjs and twenty Umrahs and

then he added it is better than twenty accepted Hajjs and Umrahs."

The narrator says: By Allah, I did not leave the Imam (a.s.) until a man came to him and said, "I have performed Hajj nineteen times. Please pray for me that Allah bestows me with the twentieth."

Imam (a.s.) asked, "Have you performed the Ziyarat of Imam Husain (a.s.)?"

The man replied, "No."

Imam (a.s.) said, "His Ziyarat is better than twenty Hajjs."

Chapter 66: Ziyarat of Imam Husain (a.s.) is equivalent to many Hajjs

Tradition 1: Imam Sadiq (a.s.) said: Ziyarat of Imam Husain (a.s.) is equivalent to twenty Hajjs and even more.

Tradition 2: Imam Sadiq (a.s.) was asked, "May I be sacrificed on you, should I perform the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied: Yes, Abu Saeed, perform the Ziyarat of the son of Allah's Messenger, most blessed of the blessed, most purified of the purified and most pious of the pious; for is you go to his Ziyarat, Allah will write twenty-five Hajjs for you.

Tradition 3: Imam Sadiq (a.s.) asked, "Shahab, how many Hajjs have you performed?"

I replied, "Nineteen."

Imam (a.s.) said, "Complete the twentieth so that the reward of one Ziyarat of Imam Husain (a.s.) is written for you."

Tradition 4: Same as no. 3.

Tradition 5: Imam Sadiq (a.s.) said: One who visits the grave of Imam Husain (a.s.) with recognition of his rights is like one who performs Hajj a hundred times with Allah's Messenger.

Tradition 6: Imam Sadiq (a.s.) said: Allah will record eighty accepted Hajjs for one who performs the Ziyarat of Imam Husain (a.s.).

Tradition 7: Imam Sadiq (a.s.) came to Iraq during the early period of Mansur Dawaniqi. When he stopped in Najaf, he said to me (the narrator): Musa, go and stand on the main route and wait until you see a man coming from Qadisiyah. When he comes near, say, "A man from the descendants of Allah's Messenger has called you," and he will follow you immediately.

Musa says: I went and stood on the road. It was a very hot day and I kept waiting and was about to disobey the Imam (a.s.) and leave, when I saw something approaching from afar that looked like a man riding a camel. I kept looking until he came near. I said, "A man from the descendants of Allah's Messenger is waiting here and he has described you to me and has asked you to join him."

The man asked me to take him to the Imam (a.s.). Once we arrived at the camp, he tied his camel closely. The Imam (a.s.) called the man inside and he went in. I went and stood at the entrance, where I could hear them speak but could not see them.

Imam (a.s.) asked, "Where are you coming from?"

The man replied, "From the remote area of Yemen."

Imam (a.s.) asked, "Are you not from such and such place?"

The man replied, “Yes, I am.”

Imam (a.s.) asked, “What brings you here?”

The man replied, “I have come to the Ziyarat of Imam Husain (a.s.).”

Imam (a.s.) asked, “Have you come solely for the Ziyarat, without any requests?”

The man replied, “I have come with no requests and I only wish to pray besides him, perform Ziyarat, salute him and then return to my kin.”

Imam (a.s.) replied, “What do you believe are the merits of his Ziyarat?”

The man replied, “We believe that we receive blessings for ourselves, our families, our children and in our wealth and sustenance. We also believe that our requests are fulfilled through it.”

Imam (a.s.) asked, “O brother from Yemen! Should I not tell you about the additional excellence of his Ziyarat?”

The man said, “Tell me more, O son of Allah’s Messenger.”

Imam (a.s.) said, “Indeed the Ziyarat of Imam Husain (a.s.) is equal to an accepted and perfect Hajj with Allah’s Messenger.”

The man was astonished, so the Imam (a.s.) added, “Yes, by Allah. It is equal to two purified, accepted and perfect Hajjs with Allah’s Messenger.”

The man was even more astonished and the Imam (a.s.) kept on increasing until he mentioned thirty purified, accepted and perfect Hajjs with Allah’s Messenger.

Tradition 8: Same as Chapter 65, Tradition 15.

Tradition 9: Imam Sadiq (a.s.) was asked, "What is the reward of the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) said, "Hajj with Allah's Messenger will be recorded."

I said, "May I be sacrificed on you, going to Hajj with Allah's Messenger?"

Imam (a.s.) replied, "Yes and on the contrary even two Hajjs.

I said, "May I be sacrificed on you, two Hajjs?"

Imam replied, "Yes and on the contrary even three Hajjs."

Imam (a.s.) kept increasing until he reached ten and then I said, "May I be sacrificed on you, ten Hajjs with Allah's Messenger?"

Imam (a.s.) replied, "Yes and on the contrary even twenty Hajjs with Allah's Messenger."

I said, "May I be sacrificed on you, twenty Hajjs?"

Imam (a.s.) kept increasing till he reached fifty.

Tradition 10: Imam Sadiq (a.s.) was asked, "What is the reward for one who performs the Ziyarat of Imam Husain (a.s.) with recognition of his rights and without any pride or arrogance?"

Imam (a.s.) replied, "A thousand accepted Hajjs and a thousand accepted Umrahs. And even if they are wretched, they will be recorded as fortunate and will be always submerged in divine mercy."

Chapter 67: Ziyarat of Imam Husain (a.s.) is equivalent to freeing of slaves

Tradition 1: Imam Sadiq (a.s.) said: Allah will record the reward of freeing a thousand slaves for a one who goes to the Ziyarat of Imam Husain (a.s.) cognizant of his rights and he is like one who gave a thousand saddled and bridled horses in the way of Allah.

Tradition 2: Same as Chapter 66, Tradition 2.

Chapter 68: Visitors of Imam Husain (a.s.) will be able to intercede for others

Tradition 1: Imam Sadiq (a.s.) said: On Judgment Day, Allah the blessed and exalted, shows His mercy to the visitor of the grave of Imam Husain (a.s.) before he does for those who are in Arafat. He fulfills their needs, forgives their sins and accepts their intercession. Then He attends to those who are in Arafat and honors them similarly.

Tradition 2: Imam Sadiq (a.s.) said: On Judgment Day, a visitor of Imam Husain (a.s.) will be able to intercede for a hundred sinful persons destined to Hell.

Tradition 3: Same points as mentioned in a longer report – Chapter 44, Tradition 2.

Tradition 4: Imam Sadiq (a.s.) said: Every day and night Allah glances at the earth a hundred thousand times through which He forgives whomever He wants and punishes whomever He likes. Allah specially forgives the visitors of Imam Husain (a.s.), their family members and those for whom they will intercede on Judgment Day, regardless of who they may be, even if they be of those upon whom Hell is decreed.

I (the narrator) asked, "Even if Hell is decreed for them?"

Imam (a.s.) replied, “Yes, but they should not be Nasibi.”

Tradition 5: Imam Sadiq (a.s.) said: On Judgment Day, an announcer will announce, “Where are the Shia of Aale Muhammad (a.s.)?”

A group of people whose number cannot be counted except by the Almighty Allah, will stand up and separate from the people.

Then an announcer will announce, “Where are the visitors of the grave of Imam Husain (a.s.)?”

A large group of people will stand up. They will be told, “Take the hand of whoever you like and take him to Paradise with you.”

They will take whoever they like to Paradise to such an extent that a person will say to one of them, “O so and so! Don’t you remember me? I stood up for you once as a mark of respect.”

So the visitor will take him to Paradise without being stopped.

Chapter 69: Ziyarat of Imam Husain (a.s.) removes grief and requests are fulfilled

Tradition 1: Same as no. 3.

Tradition 2: Same points as mentioned in previous traditions.

Tradition 3: Imam Sadiq (a.s.) said: Imam Husain (a.s.) was slain in grief and distress. So it is only fitting on Allah to return every aggrieved person who performs his Ziyarat, pleased.

Tradition 4: Imam Sadiq (a.s.) said: Allah, the exalted offered our Wilayat to the inhabitants of different areas but

no one accepted it except Kufians. There is a grave near it to which no aggrieved person goes and besides which he prays four Rakats prayers without Allah returning him pleased, with his needs fulfilled.

Tradition 5: Imam Baqir (a.s.) said: Imam Husain (a.s.) of Kerbala was slain while he was oppressed, distressed, thirsty and aggrieved. It is indeed fitting that every aggrieved, distressed, sinful, saddened, thirsty and ill person who goes to his Ziyarat and prays near his grave, seeks proximity to Allah through him, will have his grief removed and Allah will fulfill his needs, forgive his sins, prolong his life and increase his sustenance. "So take a lesson, O those who have insight!"

Tradition 6: Imam Sadiq (a.s.) said: There is a grave on the outskirts of Kufa to which no distressed person goes without Allah relieving him of his distress.

Tradition 7: Imam Baqir (a.s.) said: Our Wilayat was presented to the inhabitants of different areas but no one accepted it like the folks of Kufa and this is because the tomb of Ali is located there. There is another grave near it (tomb of Imam Husain), to which no one comes and besides which he prays two or four Rakats and asks Allah for his needs without Allah granting them. It is worth noting that a thousand angels surround this grave everyday and circulate it.

Tradition 8: I (the narrator) said to Imam Sadiq (a.s.), "My longing for you made me endure the difficulties of traveling to you."

Imam (a.s.) replied, "Don't complain to your Lord! Why don't you go to the one to whom you have more obligation?"

Hearing that there was someone to whom I have more obligation than I have towards him was more difficult for me to handle than, “Don’t complain to your Lord.”

So I asked, “Towards whom do I have more obligation than I have towards you?”

Imam (a.s.) replied, “Imam Husain (a.s.). Why don’t you go to his Ziyarat and invoke Allah near his grave and complain to Him about your needs?”

Tradition 9: A person came to Imam Sadiq (a.s.) and said, “I have sold all my property and I am thinking of relocating to another place. Where do you think I should settle down?”

Ishaq said: “Go to Mecca.”

Imam (a.s.) said, “Do not do that because the people of Mecca disbelieve in Allah openly.”

The man asked, “What about the city of Allah’s Messenger (Medina)?”

Imam replied, “The people there are worse.”

He asked, “Then where should I settle down?”

Imam (a.s.) replied, “Go to Kufa in Iraq, because the blessings of that land span a twelve mile radius and there is a grave in its proximity not visited by any distressed and aggrieved person without Allah relieving him of his distress and grief.”

Chapter 70: Reward of the Ziyarat of Imam Husain (a.s.) on Arafah Day

Tradition 1: The narrator said to Imam Sadiq (a.s.), “Something I miss the Hajj, so I spend Arafah Day at the tomb of Imam Husain (a.s.).”

Imam (a.s.) said: You have done a nice thing. The Almighty Allah will write twenty accepted Hajjs, twenty accepted Umrahs and reward of fighting twenty battles with a divine messenger or a Just Imam, for any believer who performs the Ziyarat of Imam Husain with recognition of his rights on any day other than an Eid.

Allah will record a hundred Hajjs and a hundred Umrahs and the reward of fighting a hundred battles against enemies of Allah with a divine messenger or a just Imam for one who performs the Ziyarat of Imam Husain (a.s.) on any Eid Day.

Allah will record a thousand accepted Hajjs and a thousand accepted Umrahs and reward of fighting a thousand battles against enemies of Allah with a divine messenger or a just Imam for one who performs the Ziyarat of Imam Husain (a.s.) on Arafah Day, with recognition of his rights.

I (the narrator) said, "But how can I be anywhere better than Arafat on Arafah Day?"

Imam (a.s.) looked at me angrily and said, "O Bashir! When a believer goes to the Ziyarat of the grave of Imam Husain (a.s.) on Arafah Day after performing Ghusl with Euphrates water, Allah will write a complete Hajj with all of its rituals for him with every step that he takes."

The narrator says, "I think that the Imam (a.s.) also mentioned the reward of participating in a battle."

Tradition 2: Imam Sadiq (a.s.), Imam Kazim and Imam Reza said: Allah will make one who performs the Ziyarat of Imam Husain (a.s.) on Arafah Day to return with a satisfied heart.

Tradition 3: Imam Sadiq (a.s.) said, "On Arafah eve, Allah, the blessed and exalted first looks at the visitor of the grave of Imam Husain (a.s.)."

I (narrator) asked, "Even before glancing at those who are in Arafat (Hajis)?"

Imam (a.s.) replied, "Yes."

I asked, "Why is it so?"

Imam (a.s.) replied, "Because there are persons of illegitimate birth among those who are in Arafat but no illegitimate one is there among visitors of Husain (a.s.)."

Tradition 4: Same as Chapter Sixty-eight, Tradition 1.

Tradition 5: Same points as mentioned before.

Tradition 6: Imam Sadiq (a.s.) said: Allah, the exalted will record a thousand accepted Hajjs and a thousand accepted Umrahs and grant a thousand requests pertaining to this life and hereafter for one who performs the Ziyarat of Imam Husain (a.s.) on the eve of fifteenth Shaban, on the eve of Eidul Fitr and on the eve of Arafah, all in the same year.

Tradition 7: Imam Sadiq (a.s.) said: On Arafah Day, the Almighty Allah looks at the visitor of the grave of Imam Husain (a.s.) and says, "Continue with good deeds, for I have forgiven you." Then He attends to the people in Arafat.

Tradition 8: Imam Sadiq (a.s.) said: On Arafah Day, Allah looks at the visitor of the grave of Husain and says, "Return with your past sins forgiven." Also no sins will be recorded for him for seventy days after he returns.

Tradition 9: Same points as mentioned before.

Tradition 10: Imam Sadiq (a.s.) said: Allah will record a million Hajjs with the Qaim and a million Umrahs with

Allah's Messenger (s.a.w.s.), freeing a million slaves and donating a million horses in the way of Allah, for one who performs the Ziyarat of Imam Husain (a.s.) on Arafah Day. Allah will refer to him as, "My truthful servant who believed in My promise." And the angels will add the title of "Truthful" to his name and say, "Allah has purified him from above His Throne."

Imam said, "He will be named "Karub" (proximate) on earth."

Tradition 11: Same points as mentioned before with the following addition:

Allah forgives one who goes to the Ziyarat of Imam Husain (a.s.) on the first day of Rajab.

Tradition 12: Imam Sadiq (a.s.) said: If an insolvent person is unable to perform Hajjatul Islam, he should visit the grave of Imam Husain (a.s.) and spend Arafah Day at his grave, for this will suffice as Hajjatul Islam.

Beware, I said this will suffice as Hajjatul Islam only for an insolvent person.

If a wealthy person has already performed Hajjatul Islam and then decides to go for an additional Hajj or Umrah, but misses it because he was hindered in some way or because he was preoccupied with worldly matters, but performs the Ziyarat of Imam Husain on Arafah Day, it will suffice as additional Hajj or Umrah and Allah will multiply the rewards of this act many times for him.

I asked, "How many Hajjs and Umrahs will be recorded for him?"

Imam (a.s.) replied, "It cannot be counted."

I asked, "A hundred?"

Imam (a.s.) replied, "Who can count it?"

I asked, "A thousand?"

Imam (a.s.) replied, "And more."

Then the Imam (a.s.) added, *"And if you would count Allah's favors, you will not be able to number them" (16:18). "surely Allah is Ample giving, Knowing."* (2:115).

Chapter 71: Reward of the Ziyarat of Imam Husain (a.s.) on Ashura Day

Tradition 1: I went to Imam Sadiq (a.s.) on Ashura Day and he said to me: These – visitors of Imam Husain (a.s.) – are the visitors of Allah and it is an obligation on the host to honor the visitor. One who spends the night of Ashura at the grave of Imam Husain (a.s.) will meet Allah on Judgment Day stained with his blood as if he was slain with him in Kerbala. One who performs the Ziyarat of Imam Husain (a.s.) on Ashura Day and spends the night near his grave is like one who was martyred in the presence of Husain (a.s.).

Tradition 2: Imam Sadiq (a.s.) said: Paradise is confirmed for one who performs the Ziyarat of Imam Husain (a.s.) on Ashura Day.

Tradition 3: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) on Ashura Day with recognition of his rights is like one who visits Allah on His Throne.

Tradition 4: The Imams (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) on Ashura Day is like one who is smeared with his blood in his presence.

Tradition 5: Madaini narrates: One who distributes water on Ashura Day at the tomb of Imam Husain (a.s.) is like one who distributed water to the army of Imam Husain (a.s.) and was martyred in his camp.

Tradition 6: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) on Ashura Day, is as if he has performed the Ziyarat of Allah atop His Arsh.

Tradition 7: Imam Baqir (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) on tenth Muharram and spends the night besides him, weeping over him, will meet the Almighty Allah, with the reward of two million Hajjs and two million Umrahs and reward of fighting two million battles for Allah. Also the reward of each of these Hajj, Umrah and battles will be equivalent to the reward of one who has performed Hajj, Umrah and Jihad with Allah's Messenger and Righteous Imams – Allah's blessings be on all of them.

Al-Qama says: I asked, "May I be sacrificed on you! What about one who is in distant lands and far off countries and cannot travel to him on that day?"

Imam (a.s.) replied: On Ashura Day, before noon, he should go to a desert or an elevated portion of his house and recite salutations to Imam Husain (a.s.), curse his killers excessively and pray two Rakats prayers. Then he should mourn and lament over Imam Husain (a.s.), order everyone in his house to lament him, hold a gathering in his house narrating Imam Husain's tragedies and become restless on the tragedies of the Imam (a.s.), meet one another weeping and consoling one another over the Imam's tragedies. If they do so, I guarantee that the Almighty Allah will record all of those rewards for him.

I asked, "May I be sacrificed on you, will you guarantee these rewards for one who does this?"

Imam (a.s.) replied, "I guarantee for one who does this."

I asked, "How should they console each another?"

Imam (a.s.) replied: They should say:

عَظَّمَ اللهُ أُجُوْرَنَا بِمُصَابِنَا بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَجَعَلَنَا وَاِيَّاكُمْ مِنَ الطَّالِبِيْنَ بِثَارِهٖ مَعَ وَلِيِّهِ الْاِمَامِ الْمَهْدِيِّ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ.

Translation: May Allah increase our rewards for being aggrieved over the tragedy of Husain (a.s.) and may He make us and you among those who seek revenge for him with his heir, the Mahdi from Aale Muhammad (a.s.).

Imam (a.s.) added: If possible, don't attempt to fulfill your needs on that day, for it is an ominous day when needs are not fulfilled. And even if they are fulfilled, one will not be blessed with them nor will he find any good in them.

Do not buy or store anything in your house on this day. One who does so will not find any blessings in it nor will he be blessed with his family.

Allah will record the reward of a million Hajjs, a million Umrahs and a million battles for one who follows these instructions and all of this will be recorded as if it was done with Allah's Messenger (s.a.w.s.).

They will also earn the reward of being afflicted by tragedies of all prophets, messengers, truthful ones and the martyrs or were killed since the day Allah created this world until Judgment Day.

Alqamah added: I said to Imam Baqir (a.s.), "Teach me an invocation to recite on that day if I perform his Ziyarat at his grave and an invocation that I can recite if I cannot perform his Ziyarat at his grave and have to direct my salutation to him from a distant land on the roof of my house."

Imam (a.s.) said: Alqamah! If you pray two Rakats prayers after saluting him and then recite the following invocation directing your salutation to him, you have

invoked Allah with that which the angels invoke Him when they perform the Ziyarat of Imam Husain (a.s.) and Allah will record a million good deeds for you, erase a million sins and add a hundred million ranks to your rank.

You will be considered among those martyred with Imam Husain (a.s.) and you will share their ranks. You will not be known for anything except being among those martyred with him and the reward of every prophet, every messenger and every person who has gone to the Ziyarat of Imam Husain (a.s.) since the day he was slain will be recorded for you.

Recite the following:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا خِيَرَةَ اللهِ وابْنَ خِيَرَتِهِ اَلسَّلَامُ عَلَيْكَ يَا بْنَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ ابْنَ سَيِّدِ الْوَصِيِّيْنَ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا ثَأْرَ اللهِ وَ أَبْنَ ثَأْرِهِ وَ الْوِتْرَ الْمَوْتُوْرُ، اَلسَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِىْ حَلَّتْ بِفِنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ، عَلَيْكُمْ مِنِّىْ جَمِيْعًا سَلَامُ اللهِ أَبَدًا مَا بَقِيْتُ وَ بَقِىَ اللَّيْلُ وَ النَّهَارُ، يَا أَبَا عَبْدِ اللهِ لَقَدْ عَظُمَتِ الرَّزِيَّةُ وَ جَلَّتِ الْمُصِيْبَةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيْعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ، فَلَعَنَ اللهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَ الْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ، وَ لَعَنَ اللهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ؛ وَ أَزَالَتْكُمْ عَنْ مَرَاتِبِكُمُ الَّتِىْ رَتَّبَكُمُ اللهُ فِيْهَا، وَ لَعَنَ اللهُ أُمَّةً قَتَلَتْكُمْ، وَ لَعَنَ اللهُ الْمُمَهِّدِيْنَ لَهُمْ بِالتَّمْكِيْنِ مِنْ قِتَالِكُمْ. بَرِئْتُ إِلَى اللهِ وَإِلَيْكُمْ مِنْهُمْ وَ مِنْ أَشْيَاعِهِمْ وَ أَتْبَاعِهِمْ، يَا أَبَا عَبْدِ اللهِ إِنِّى سِلْمٌ لِمَنْ سَالَمَكُمْ وَ حَرْبٌ لِمَنْ حَارَبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ، فَلَعَنَ اللهُ آلَ زِيَادٍ وَ آلَ مَرْوَانَ، وَ لَعَنَ اللهُ بَنِىْ أُمَيَّةَ قَاطِبَةً، وَ لَعَنَ اللهُ ابْنَ مَرْجَانَةَ، وَ لَعَنَ اللهُ عُمَرَ بْنَ سَعْدٍ، وَ

لَعَنَ اللهُ شِمْرًا، وَلَعَنَ اللهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ وَتَهَيَّأَتْ لِقِتَالِكَ، يَا أَبَا عَبْدِ اللهِ بِأَبِي أَنْتَ وَأُمِّي لَقَدْ عَظُمَ مُصَابِي بِكَ فَأَسْأَلُ اللهَ الَّذِي أَكْرَمَ مَقَامَكَ أَنْ يُكْرِمَنِي بِكَ وَيَرْزُقَنِي طَلَبَ ثَأْرِكَ مَعَ إِمَامٍ مَنْصُوْرٍ مِنْ آلِ مُحَمَّدٍ صلى الله عليه وآله وسلم، اَللّٰهُمَّ اجْعَلْنِي وَجِيهًا عِنْدَكَ بِالْحُسَيْنِ فِي الدُّنْيَا وَالْآخِرَةِ، يَا سَيِّدِي يَا أَبَا عَبْدِ اللهِ إِنِّي أَتَقَرَّبُ إِلَى اللهِ تَعَالٰى وَإِلٰى رَسُوْلِهِ وَإِلٰى أَمِيْرِ الْمُؤْمِنِيْنَ وَإِلٰى فَاطِمَةَ وَإِلَى الْحَسَنِ وَإِلَيْكَ، صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ، وَعَلَيْهِمْ بِمُوَالَاتِكَ يَا أَبَا عَبْدِ اللهِ وَبِالْبَرَائَةِ مِنْ أَعْدَائِكَ وَمِمَّنْ قَاتَلَكَ وَنَصَبَ لَكَ الْحَرْبَ، وَمِنْ جَمِيْعِ أَعْدَائِكُمْ، وَبِالْبَرَائَةِ مِمَّنْ أَسَّسَ الْجَوْرَ وَبَنٰى عَلَيْهِ بُنْيَانَهٗ وَأَجْرٰى ظُلْمَهٗ وَجَوْرَهٗ عَلَيْكُمْ وَعَلٰى أَشْيَاعِكُمْ، بَرِئْتُ إِلَى اللهِ وَإِلَيْكُمْ مِنْهُمْ، وَأَتَقَرَّبُ إِلَى اللهِ ثُمَّ إِلَيْكُمْ بِمُوَالَاتِكُمْ وَمُوَالَاةِ وَلِيِّكُمْ وَالْبَرَائَةِ مِنْ أَعْدَائِكُمْ، وَمِنَ النَّاصِبِيِّيْنَ لَكُمُ الْحَرْبَ وَالْبَرَائَةِ مِنْ أَشْيَاعِهِمْ وَأَتْبَاعِهِمْ، إِنِّيْ سِلْمٌ لِمَنْ سَالَمَكُمْ، وَحَرْبٌ لِمَنْ حَارَبَكُمْ، وَوَلِيٌّ لِمَنْ وَالَاكُمْ، وَعَدُوٌّ لِمَنْ عَادَاكُمْ، فَأَسْأَلُ اللهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ وَمَعْرِفَةِ أَوْلِيَائِكُمْ وَرَزَقَنِي الْبَرَائَةَ مِنْ أَعْدَائِكُمْ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صِدْقٍ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَسْأَلُهٗ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُوْدَ لَكُمْ عِنْدَ اللهِ، وَأَنْ يَرْزُقَنِي طَلَبَ ثَأْرِكُمْ مَعَ إِمَامٍ مَهْدِيٍّ نَاطِقٍ لَكُمْ، وَأَسْأَلُ اللهَ بِحَقِّكُمْ وَبِالشَّأْنِ الَّذِي لَكُمْ عِنْدَهٗ أَنْ يُعْطِيَنِي بِمُصَابِي بِكُمْ أَفْضَلَ مَا أَعْطٰى مُصَابًا بِمُصِيْبَةٍ أَقُوْلُ: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ، يَا لَهَا مِنْ مُصِيْبَةٍ، مَا أَعْظَمَهَا وَأَعْظَمَ رَزِيَّتَهَا فِي الْإِسْلَامِ! وَفِي جَمِيْعِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ اَللّٰهُمَّ اجْعَلْنِي فِي مَقَامِي هٰذَا مِمَّنْ تَنَالُهٗ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ، اَللّٰهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمَمَاتِي مَمَاتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صلى الله عليه وآله وسلم، اَللّٰهُمَّ إِنَّ هٰذَا يَوْمٌ تَنَزَّلَتْ فِيْهِ اللَّعْنَةُ عَلٰى آلِ زِيَادٍ وَآلِ أُمَيَّةَ وَابْنُ آكِلَةِ الْأَكْبَادِ، اللَّعِيْنِ بْنِ اللَّعِيْنِ، عَلٰى لِسَانِ نَبِيِّكَ صلى الله عليه وآله وسلم، فِي كُلِّ

مَوْطِنٍ وَ مَوْقِفٍ وَقَفَ فِيهِ نَبِيُّكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، اَللّٰهُمَّ الْعَنْ أَبَا سُفْيَانَ وَ مُعَاوِيَةَ، وَعَلٰى يَزِيْدَ بْنِ مُعَاوِيَةً اللَّعْنَةَ أَبَدَ الْآبِدِيْنَ، اَللّٰهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَةَ أَبَدًا لِقَتْلِهِمُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ، اَللّٰهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِيْ هٰذَا الْيَوْمِ فِيْ مَوْقِفِيْ هٰذَا وَ أَيَّامِ حَيَاتِيْ بِالْبَرَائَةِ مِنْهُمْ وَ اللَّعْنَةِ عَلَيْهِمْ، وَبِالْمُوَالَاةِ لِنَبِيِّكَ مُحَمَّدٍ وَ أَهْلِ بَيْتِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِيْنَ.

Translation: Peace be on you, O Abu Abdullah! Peace be on you, O son of the Apostle of Allah! Peace be on you, O son of Amirul Momineen (a.s.)! Peace be on you, O son of Fatima, the choicest among the women of the worlds! Peace be on you, O the select, surpassing, chosen in preference over all good of Allah, and son of Allah's good. Peace be on you, who was martyred while fighting heroically in the cause of Allah, the son of Allah's fearless warrior, you were isolated and had been attacked with a vengeance! Peace be on you and on those souls who had gathered in your camp, and moved along with you, in your journey. I pray and invoke Allah to keep all of you tranquil and restful, forever; so far as I am alive, this is my prayer, and till nights and days follow each other. O Abu Abdullah! unbearable is the sorrow, nerve-racking is the agony, you put up with, for us and for all Muslims, crimes committed against you also shocked and unnerved the dwellers of the heavens, one and all. May Allah condemn and curse the people who laid the basis and set up the groundwork, to wander astray and turn aside from not only you and your family but to take liberties and bear hard upon you. May Allah condemn and curse those who tried to obscure and deny your office and status, willfully neglected your rank and class Allah had made known in clear terms. May Allah condemn and curse those who killed you. May Allah condemn and curse the abettors who instigated and had a part in your murder. I turn to you and Allah, away from

them, their henchmen, their followers and friends, O Abu Abdullah, I pray and invoke Allah to bless you. I make peace with those who make their peace with you, I make war on those who go to war against you, till the Day of Judgment. May Allah condemn and curse the family of Ziyad and the family of Marwan; may Allah condemn and damn the group and the tribe of Umayyah, one and all, altogether; may Allah condemn and curse the son of Marjanah; may Allah condemn and curse Umar son of Saad; may Allah condemn and curse Shimr; may Allah condemn and curse the people who bridled the horses and erected the saddles for your martyrdom. I, my father and mother are at your disposal. Profound is my sorrow for you. I beg Allah, who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (blessings and peace be on him and on his children from Allah) at the time of the final and decisive war against Allah's enemies. O my Allah make me attend to Your cause, sincerely, in every respect following in Husain's footsteps, in this world and the hereafter. O Abu Abdullah, I pray and invoke Allah to send blessings on you. I come nearer and seek greater intimacy with Allah, with His Apostle, with Amirul Momineen, with Fatima, with Hasan and with you, with the help of your love and patronage, cutting off every connection with those who took up arms against you and killed you. I disconnect all links with those who, in the beginning, took the first steps to take liberties with and bear hard upon you, I take refuge with Allah and His Apostle (blessings of Allah be on him and on his children), free from the guilt of associating with those who laid the foundation for (your suffering), devised and carried out their corrupt plan of action, boldly gave currency to reign of terror and cruelty to oppress you and your friends and followers; I detach myself from them and present myself to Allah and to you, I (first) seek greater intimacy with Allah and then with

you to win your love and patronage, and to make friends with your friends, cut off all links with your enemies, and with those who planted the seeds of hostility against you, and reject and discard their associates, their followers and their friends. I make peace with those who made their peace with you, I search out and confront those who waged war against you, I make friends with those who stood by you, I strive against those who came in conflict with you, therefore, I make a request to Allah to acquaint (me) with the awareness that perceives you and your friends, to set me free from the corrupting influence of your enemies, to make me keep company with you in this world and in the Hereafter, stand firm beside you and follow your footsteps closely in this world and in the next world. I beseech Him that he helps me to reach your highly praised station, given to you by Allah, (to meet you), that He provides me the opportunity to fight for justice and fair play along with and under the leadership of the rightly guided guide (in your progeny) who surely will come and speak the truth. I beseech Allah in the name of your right and the purpose He assigned to you, that He overwhelms me with grief in memory of your sorrows, more than the personal grief that torments anyone who is in great agony, sorrows which have no parallel and overshadow all calamities that took place in the history of Islam, for that matter, throughout the whole universe. O my Allah, in this very spot, treat me like him (or her) who obtains from You (Your) blessings, mercy and forgiveness. O my Allah, bring me to life again, after death, in the place Muhammad and his progeny are dwelling, and make me depart from this world like Muhammad and his progeny had left, O my Allah this day is a day of rejoicing for the "Bani Umayyah", the herd of hardened criminals, the eternally damned and accursed group, a fact that had been made public by You and by Your Prophet (blessings of Allah be on him and on his children), who, in every place and at all occasions, drew attention of people to this fact. O my

Allah, condemn and curse Abu Sufyan, Yazid son of Muawiyah and let it be an everlasting curse upon them from You. Today the descendants of Ziyad and Marwan make merry, laugh and dance, because on this day they killed Husain (blessings of Allah be on him). O my Allah, therefore, double up the curse You bring upon them and also the punishment You decree for them. O my Allah, I seek nearness to You today in this frame of mind, cutting off all links with them for the rest of my life, denouncing them because of my love for Your Prophet and his children, peace be on him and them.

Then recite a hundred times:

اَللّٰهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ آخِرَ تَابِعٍ لَهُ عَلٰى ذٰلِكَ، اَللّٰهُمَّ الْعَنِ الْعِصَابَةَ الَّتِيْ جَاهَدَتِ الْحُسَيْنَ وَ شَايَعَتْ وَ بَايَعَتْ أَعْدَائِهِ عَلٰى قَتْلِهِ وَ قَتْلِ أَنْصَارِهِ، اَللّٰهُمَّ الْعَنْهُمْ جَمِيْعًا.

Translation: O my Allah condemn and curse the first tyrant who unjustly and wrongfully usurped that which rightly belonged to Muhammad and Aale Muhammad, and bring curse upon those who, after him, followed in his footsteps. O my Allah condemn and curse those conspirators who vexed and harassed Husain, showed eagerness, agreed mutually and joined hands to kill him. O Allah curse all of them.

Then recite a hundred times:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ وَ عَلَى الْأَرْوَاحِ الَّتِيْ حَلَّتْ بِفِنَائِكَ، وَ أَنَاخَتْ بِرَحْلِكَ، عَلَيْكُمْ مِنِّيْ سَلَامُ اللهِ أَبَدًا مَا بَقِيْتُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ، وَ لَا جَعَلَهُ اللهُ آخِرَ الْعَهْدِ مِنْ

زِيَارَتِكُمْ، اَلسَّلَامُ عَلَى الْحُسَيْنِ وَ عَلٰى عَلِيِّ بْنِ الْحُسَيْنِ وَ عَلٰى أَوْلَادِ الْحُسَيْنِ وَ عَلٰى أَصْحَابِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِيْنَ.

Translation: Peace be on you, O Abu Abdullah, and on those souls who came to your camp to put themselves at your disposal. So far I am alive and the days and nights follow each other, I invoke Allah to bless you forever and ever. May Allah not make my this pledge of close association, physical as well as spiritual, with you the last fulfillment. Peace be on Husain, and on Ali son of Husain, and on the children of Husain, and on the companions of Husain.

Then recite a hundred times:

اَللّٰهُمَّ خُصَّ أَنْتَ أَوَّلَ ظَالِمٍ ظَلَمَ آلَ نَبِيِّكَ بِاللَّعْنِ، ثُمَّ الْعَنْ أَعْدَاءَ آلِ مُحَمَّدٍ مِنَ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ، اَللّٰهُمَّ الْعَنْ يَزِيْدَ وَأَبَاهُ، وَ الْعَنْ عُبَيْدَ اللهِ بْنَ زِيَادٍ، وَ آلِ مَرْوَانَ وَ بَنِيْ أُمَيَّةَ قَاطِبَةً إِلٰى يَوْمِ الْقِيَامَةِ.

Translation: O my Allah, let the curse I call down on the head of the first tyrant stick like a leech; and stay put forever on the first, then the second, the third and the fourth. O Allah damn and call down evil on the fifth, Yazid son of Muawiyah, and bring a curse upon Ubaidullah, son of Ziyad, Ibne Marjanah, Umar son of Saad, and Shimr, and on the descendants of Abu Sufyan, on the descendants of Ziyad, on the descendants of Marwan, till Judgment Day.

Then go into prostration and recite:

اَللّٰهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِيْنَ عَلٰى مُصَابِهِمْ، اَلْحَمْدُ لِلّٰهِ عَلٰى عَظِيْمِ مُصَابِىْ وَ رَزِيَّتِىْ فِيْهِمْ، اَللّٰهُمَّ ارْزُقْنِىْ شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُوْدِ وَ ثَبِّتْ لِىْ قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ وَ أَصْحَابِ الْحُسَيْنِ، اَلَّذِيْنَ بَذَلُوْا مُهَجَهُمْ دُوْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ. صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِيْنَ.

Translation: O my Allah! (All) praise is for You (alone); praise of the "Ever-thankful to You", who glorify You whatever come to pass. (All) praise is for Allah for my deep-felt intense grief. O my Allah make available for me the recommendations of Husain on the day I present myself before You, let me stand firm in safety before You on account of my sincere attachment with Husain, along with him and his comrades, who sacrificed everything they had (heart, mind, soul and life) for Husain, peace be on them all.

Alqamah added: Imam Baqir (a.s.) said, "Alqamah! If you can perform his Ziyarat by reading this Ziyarat every day of your life, do so, for if Allah wills, you will get all the rewards which were mentioned.

Chapter 72: Reward of the Ziyarat of Imam Husain (a.s.) on fifteenth Shaban

Tradition 1: Imam Sadiq (a.s.) said: On fifteenth Shaban, an announcer announces from the highest horizon: O visitors of Imam Husain (a.s.), return forgiven and your rewards will be given by Allah, your Lord and by Muhammad, your Prophet.

Tradition 2: Imam Sajjad (a.s.) said: One who would like a hundred and twenty four thousand prophets to shake hands with him, should perform the Ziyarat of the Imam Husain (a.s.) on fifteenth Shaban; because the souls of the prophets (a.s.), including the five Ulul Azm messengers, ask

permission from Allah for his Ziyarat and they will be granted it.

We asked, “Who are the five Ulul Azm (prophets)?”

Imam (a.s.) replied, “Nuh, Ibrahim, Musa, Isa and Muhammad.”

We asked, “What does Ulul Azm mean?”

Imam (a.s.) replied, “Prophets sent to all jinns and mankind.”

Tradition 3: Same as no. 1.

Tradition 4: Imam Sadiq (a.s.) said: Sins will be forgiven of one who performs the Ziyarat of Imam Husain (a.s.) on fifteenth Shaban for three consecutive years.

Tradition 5: Imam Baqir (a.s.) said: Sins of one who performs the Ziyarat of Imam Husain (a.s.) on fifteenth Shaban will be forgiven and no sins will be recorded for him in that year. And if he performs the Ziyarat of Imam Husain (a.s.) again on fifteenth Shaban the following year, the Almighty Allah will forgive all his sins.

Tradition 6: Imam Sadiq (a.s.) said: Allah will forgive all the past and future sins of one who performs the Ziyarat of Imam Husain (a.s.) on one of the three eves.

I asked, “May I be sacrificed on you, what are the three eves?”

Imam (a.s.) replied, “Eve of Eidul fitr, eve of Eidul Adha and eve of fifteenth Shaban.”

Tradition 7: Imam Sadiq (a.s.) said: Allah will record a thousand accepted Hajjs and a thousand accepted Umrahs and will grant a thousand requests pertaining to his life and Hereafter for one who performs the Ziyarat of Imam Husain (a.s.) on the eve of fifteenth Shaban, on the eve of Eidul Fitr and on night of Arafah, all in the same year.

Tradition 8: Imam Sadiq (a.s.) said: Allah will appoint two angels on one who spends the eve of fifteenth Shaban in Kerbala and who do the following:

Recite Surah Tauhid a thousand times, seek forgiveness from Allah a thousand times, praise Allah a thousand times and then perform four Rakats prayer reciting Ayatul Kursi a thousand times in each Rakat after Surah Hamd.

The two angels will protect him from any harm and from all the evil of every Shaitan and every ruler. They will only record their good deeds and no sin will be recorded for him. The two angels will continuously seek forgiveness for him as long as they are with them.

Tradition 9: Same point as mentioned in no. 6.

Tradition 10: Imam Sadiq (a.s.) said: O Yunus, Allah will forgive all past and future sins of the believer who performs the Ziyarat of Imam Husain (a.s.) on the eve of fifteenth Shaban and he will be told, "Continue with good deeds."

I said, "All of this will be for one who performs the Ziyarat of Imam Husain (a.s.) on fifteenth Shaban?"

Imam (a.s.) replied, "O Yunus, if I tell people about that which will be given to one who performs the Ziyarat of Imam Husain (a.s.) on this night, they would travel riding on a piece of wood placed on the back of saddleless camels to go to him."

Tradition 11: Same points as mentioned before.

Chapter 73: Reward of Ziyarat of Imam Husain (a.s.) in Rajab

Tradition 1: Imam Reza (a.s.) was asked, "In which month should we perform the Ziyarat of Imam Husain

(a.s.)?" Imam (a.s.) replied, "On fifteenth Rajab and fifteenth Shaban."

Tradition 2: Imam Sadiq (a.s.) said: Allah will record the reward of a thousand Hajjs, a thousand Umrahs and fighting a thousand Jihads with a divine messenger for one who performs the Ziyarat of Imam Husain (a.s.) on Arafah Day with recognition of his rights. And Allah forgives one who goes to his Ziyarat on first Rajab.

Chapter 74: Reward of the Ziyarat of Imam Husain (a.s.) on any day, other than Eid and Arafah Day

Tradition 1: Imam Sadiq (a.s.) said: Allah will record twenty accepted Hajjs and Umrahs and reward of fighting on the side of a divine messenger or a just Imam for any believer who goes to the Ziyarat of Imam Husain (a.s.) with recognition of his rights on any other day than an Eid and Arafah Day.

Tradition 2: Same as Chapter 49, Tradition no. 5.

Tradition 3: Imam Sadiq (a.s.) said: Allah will forgive one who performs the Ziyarat of Imam Husain (a.s.) every Friday. He will not leave the world with any sorrows about it and will dwell with Imam Husain (a.s.) in Paradise.

Then he said: O Dawood! Who does not like to be the neighbor of Imam Husain (a.s.) in Paradise?

I replied, "One who has not achieved salvation."

Tradition 4: Imam Sadiq (a.s.) was asked, "What is the reward for one who performs the Ziyarat of Imam Husain (a.s.) every month?"

Imam (a.s.) replied, "He will earn the reward of a hundred thousand martyrs like the Badr martyrs."

Tradition 5: Imam Sadiq (a.s.) said: On the night of Qadr, "Therein every wise affair is made distinct" (44:4), an announcer will announce from inside the Arsh, "Indeed Allah has forgiven everyone who came to the Ziyarat of the grave of Imam Husain (a.s.) on this night."

Tradition 6: Same points as mentioned before.

Chapter 75: Reward of Ghusl in Euphrates water before Imam Husain's (a.s.) Ziyarat

Tradition 1: Imam Sadiq (a.s.) said: One who performs Ghusl with Euphrates water and then performs the Ziyarat of Imam Husain (a.s.) become sinless like the day of his birth, even if he has committed major sins. It is recommended to do Ghusl before Ziyarat and not when bidding farewell; on the contrary to wipe one's hands over the face when bidding farewell.

Tradition 2, 3, 4: Same points as mentioned before.

Tradition 5: Imam Hadi (a.s.) said: One who leaves his home for the Ziyarat of Imam Husain (a.s.) and goes to Euphrates and performs Ghusl in it will be recorded by Allah as one who has achieved salvation. And once he salutes Imam Husain (a.s.) he will be recorded as the delivered one. After his prayers, an angel will come to him and say:

"Allah's Messenger conveys peace on you and tells you that your sins have been forgiven and that you should begin again with good deeds."

Tradition 6: Imam Sadiq (a.s.) used to recite as follows when he performed the Ghusl of Ziyarat:

اَللّٰهُمَّ اجْعَلْهُ لِيْ نُوْرًا وَ طَهُوْرًا وحِرْزًا، وَ كَافِيًا مِنْ كُلِّ دَاءٍ وَ سُقْمٍ، وَ مِنْ كُلِّ آفَةٍ وَ عَاهَةٍ، وَ طَهِّرْبِهٖ قَلْبِيْ وَ جَوَارِحِيْ وَ لَحْمِيْ، وَ دَمِيْ وَ شَعْرِيْ، وَ بَشَرِيْ وَ مُخِّيْ، وَ عِظَامِيْ وَ عَصَبِيْ، وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّيْ فَاجْعَلْهُ لِيْ شَاهِدًا يَوْمَ الْقِيَامَةِ، وَيَوْمَ حَاجَتِيْ وَ فَقْرِيْ وَ فَاقَتِيْ.

Translation: O Allah! Make this water as light, purification and protection for me. And make it prevention from every illness and disease and from every disability and injury. And purify my heart, organs, flesh, blood, hair, skin, brain, bones, nerves and my mass with it. And make it my witness on Judgment Day: the day of my need, poverty and hunger.

Tradition 7: Imam Sadiq (a.s.) said: One who goes for the Ziyarat of Imam Husain (a.s.) and performs Wudhu and Ghusl with Euphrates water does not raise his foot or places it down without Allah recording a Hajj and an Umrah for him.

Tradition 8: Imam Sadiq (a.s.) said: When you go the Ziyarat of Imam Husain (a.s.), go to the part of Euphrates closest to his grave and perform Ghusl in it.

Tradition 9: Imam Sadiq (a.s.) said: When a person travels to the grave of Imam Husain (a.s.), with recognition of his rights, arrives at Euphrates and performs Ghusl in it, he will be like one who has stepped out of his sins as soon as he steps out of the water. And Allah will record ten good deeds for him and erase ten sins for every step he takes as he walks to the holy sanctuary.

Chapter 76: Permission to omit Ghusl before Imam Husain's (a.s.) Ziyarat

Tradition 1: Imam Sadiq (a.s.) was asked, "Is Ghusl obligatory before the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied, “No.”

Tradition 2 & 3: Same as no. 1.

Tradition 4: Imam Sadiq (a.s.) said: If you are near him and it is possible to do Ghusl, do so; otherwise perform Wudhu and then do his Ziyarat.

Tradition 5: Same as no. 1.

Tradition 6: I (the narrator) said to Imam Sadiq (a.s.), “Sometimes when we perform the Ziyarat of Imam Husain (a.s.) it is difficult to make Ghusl, because of cold or for some other reason.”

Imam (a.s.) replied, “So many merits will be recorded for one who goes to Euphrates and performs Ghusl before Ziyarat of Imam Husain (a.s.), that they cannot be counted. And if he returns anytime (in future) to the place where he performed Ghusl and instead performs Wudhu before the Ziyarat of Imam Husain (a.s.), the same reward will be recorded for him.”

Chapter 77: How angels honor the Visitors of Imam Husain (a.s.)

Tradition 1-3: Same points as mentioned before.

Tradition 4: Imam Sadiq (a.s.) said: When a person sets out to perform the Ziyarat of Imam Husain (a.s.), seven hundred angels accompany him who will be above, under him, to his right, left, in front and behind him until he arrives at his destination. After he performs the Ziyarat of Imam Husain (a.s.), an announcer will announce, “You have been forgiven; so continue with good deeds.” These angels will accompany him back to his house. When they arrive at his house, they will say, “We leave you in Allah’s protection.”

They will visit him continuously till his death. Then they will perform the Ziyarat of Imam Husain (a.s.) everyday, the reward of which will be recorded for this person.

Tradition 5-10: Same points as mentioned before.

Chapter 78: Those who omit the Ziyarat of Imam Husain (a.s.)

Tradition 1: Imam Baqir (a.s.) said: Those of our Shia who don't perform the Ziyarat of Imam Husain (a.s.) lack in faith and their belief is incomplete. And even if they enter Paradise, their position will be lower than that of believers.

Tradition 2: Same as no. 1.

Tradition 3: Imam Sadiq (a.s.) said: One who thinks he is a Shia but does not perform the Ziyarat of Imam Husain (a.s.) before his death, is not our Shia and even if he is of those who enter Paradise, he will be treated as a visitor of the folks of Paradise.

Tradition 4: Imam Baqir (a.s.) said: One who wants to know if he will be from the folks of Paradise or not should present our love to his heart. If his heart accepts them, then he is a believer. And one who loves us, should surely desire going to the Ziyarat of Imam Husain (a.s.).

One who repeatedly performs the Ziyarat of Imam Husain (a.s.) is recognized by us as our lover and he will be among the folks of Paradise, whereas the faith of one who does not perform the Ziyarat of Imam Husain (a.s.) is incomplete.

Tradition 5: Imam Sadiq (a.s.) was asked about one who omits the Ziyarat of Imam Husain (a.s.) for no reason.

Imam (a.s.) said, "He will be from the folks of Hell."

Tradition 6: Imam Sadiq (a.s.) said: If one of you goes for Hajj a thousand times but does not perform the Ziyarat of Imam Husain (a.s.), he has forsaken one of his divine obligations and he will be accountable for it on Judgment Day. Fulfilling one's obligation to Imam Husain (a.s.) is necessary and obligatory on every Muslim.

Tradition 7: A part of tradition 2 of Chapter 44.

Chapter 79: Method of the Ziyarat of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: When you enter the holy shrine, recite the following:

اَللّٰهُمَّ إِنَّ هٰذَا مَقَامٌ كَرَّمْتَنِيْ بِهِ وَ شَرَّفْتَنِيْ بِهِ، اَللّٰهُمَّ فَأَعْطِنِيْ فِيْهِ رَغْبَتِيْ عَلٰى حَقِيْقَةِ إِيْمَانِيْ بِكَ وَ بِرُسُلِكَ، سَلَامُ اللهِ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، وَ سَلَامُ مَلَآئِكَتِهِ فِيْمَا تَرُوْحُ وَ تَغْتَدِيْ بِهِ، الرَّائِحَاتِ الطَّاهِرَاتِ الطَّيِّبَاتِ لَكَ وَ عَلَيْكَ، وَ سَلَامٌ عَلٰى مَلَآئِكَةِ اللهِ الْمُقَرَّبِيْنَ، وَ سَلَامٌ عَلَى الْمُسَلِّمِيْنَ لَكَ بِقُلُوْبِهِمْ، النَّاطِقِيْنَ لَكَ بِفَضْلِكَ بِأَلْسِنَتِهِمْ، أَشْهَدُ أَنَّكَ صَادِقٌ صِدِّيْقٌ، صَدَقْتَ فِيْمَا دَعَوْتَ إِلَيْهِ، وَ صَدَقْتَ فِيْمَا أَتَيْتَ بِهِ، وأَنَّكَ ثَارُ اللهِ فِي الْأَرْضِ مِنَ الدَّمِ الَّذِيْ لَا يُدْرَكُ ثَارُهُ مِنَ الْأَرْضِ إِلَّا بِأَوْلِيَآئِكَ، اَللّٰهُمَّ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَ شَهَادَتَهُمْ حَتّٰى تُلْحِقَنِيْ بِهِمْ وَ تَجْعَلَنِيْ لَهُمْ فَرَطًا وَ تَابِعًا فِي الدُّنْيَا وَ الْآخِرَةِ.

Translation: O Allah, You have honored and dignified me by this position. O Allah, grant me that, which I long for based on my true belief in You and Your messengers. Peace of Allah be on you, O son of Allah's Messenger. And greetings of the angels be on you along with the pure and blessed greetings, which reach you at all times. Peace be on Allah's proximate angel. Peace be on those whose hearts are

submissive to you and whose tongues speak of your merits. I bear witness that you are truthful and honest. You were truthful in that which you brought. Indeed Allah is the avenger of your blood on earth, the blood which cannot be avenged on earth except through your Wali. O Allah, make me love seeing their sites and being in their presence until You allow me to join them and to be at their service and make me among their followers in this life and Hereafter.

Then walk a few steps and say Allahu Akbar seven times. Then stop besides the grave and recite:

سُبْحَانَ الَّذِىْ سَبَّحَ لَهُ الْمُلْكُ وَ الْمَلَكُوْتُ، وَ قَدَّسَتْ بِأَسْمَائِهِ جَمِيْعُ خَلْقِهِ، وَ سُبْحَانَ اللهِ الْمَلِكِ الْقُدُّوْسِ رَبِّ الْمَلَآئِكَةِ وَ الرُّوْحِ، اَللّٰهُمَّ اكْتُبْنِىْ فِىْ وَفْدِكَ إِلٰى خَيْرِ بِقَاعِكَ وَ خَيْرِ خَلْقِكَ، اَللّٰهُمَّ الْعَنِ الْجِبْتَ وَ الطَّاغُوْتَ، وَ الْعَنْ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ، اَللّٰهُمَّ أَشْهِدْنِىْ مَشَاهِدَ الْخَيْرِ كُلَّهَا مَعَ أَهْلِ بَيْتِ نَبِيِّكَ عَلَيْهِمُ السَّلَامُ، اَللّٰهُمَّ تَوَفَّنِىْ مُسْلِمًا، وَ اجْعَلْ لِىْ قَدَمَ صِدْقٍ مَعَ الْبَاقِيْنَ الْوَارِثِيْنَ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خَالِدُوْنَ مِنْ عِبَادِكَ الصَّالِحِيْنَ.

Translation: Glory be to the one whom the kingdom and spiritual world glorify and whose names are glorified by all of His creation. Glorified is Allah, the King, the Holy and the Lord of the angels and the holy spirit. O Allah, write me among Your visitors who have come to the best of Your places and to the best of Your creation. O Allah, curse Jibt and Taghut and curse their followers and those who maintain contact with them. O Allah, allow me to witness all of the blessed sites in the company of the family of Your prophet. O Allah, make me die a Muslim and allow me to have true steps with the remaining heirs from among Your

righteous servants "who inherit the Firdaus where they shall abide forever."

Then say Allahu Akbar five times, walk a few steps and recite:

اَللّٰهُمَّ إِنِّي بِكَ مُؤْمِنٌ وَ بِوَعْدِكَ مُوقِنٌ، اَللّٰهُمَّ اكْتُبْ لِي إِيمَانًا وَ ثَبِّتْهُ فِي قَلْبِي، اَللّٰهُمَّ اجْعَلْ مَا أَقُولُ بِلِسَانِي حَقِيقَتَهُ فِي قَلْبِي وَ شَرِيعَتَهُ فِي عَمَلِي، اَللّٰهُمَّ اجْعَلْنِي مِمَّنْ لَهُ مَعَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَدَمُ ثَبَاتٍ، وَ أَثْبِتْنِي فِيمَنِ اسْتُشْهِدَ مَعَهُ.

Translation: O Allah, I believe in You and I am certain about Your promise. O Allah, sustain me with faith and make it steady in my heart. O Allah, make that which I say with my tongue be a truth in which I believe in my heart and laws to which I abide through my actions. O Allah, make me among those who have their steps steady with Husain and consider me among those who were martyred with him.

Then say Allahu Akbar three times and raise your hands and place them on the grave and recite:

أَشْهَدُ أَنَّكَ طُهْرٌ طَاهِرٌ مِنْ طُهْرٍ طَاهِرٍ، طَهُرْتَ وَ طَهُرَتْ بِكَ الْبِلَادُ، وَ طَهُرَتْ أَرْضٌ أَنْتَ بِهَا، وَ طَهُرَ حَرَمُكَ، أَشْهَدُ أَنَّكَ أَمَرْتَ بِالْقِسْطِ وَ الْعَدْلِ، وَ دَعَوْتَ إِلَيْهِمَا، وَ أَنَّكَ ثَأْرُ اللهِ فِي أَرْضِهِ حَتّٰى يَسْتَثِيرُ لَكَ مِنْ جَمِيعِ خَلْقِهِ.

Translation: I witness that you are pure and purified, and you are the son of the pure and the purified one. You are purified and the lands are purified through you. The dust in which you are lying is purified and your tomb is also purified. I witness that you commanded the people and

called them to justice and equity. Indeed Allah will take revenge of your blood on earth and indeed He will take your revenge from all of His creation.

Then put your cheeks on the grave. Then sit down and extol Allah and supplicate to Him as much as you wish.

Then come back to the grave and place your hands besides his feet and recite the following:

صَلَوَاتُ اللهِ عَلٰى رُوْحِكَ وَ عَلٰى بَدَنِكَ، صَدَقْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدَّقُ، وَ قَتَلَ اللهُ مَنْ قَتَلَكَ بِالْأَيْدِىْ وَ الْأَلْسُنِ.

Translation: Allah's blessings be on your soul and on your body. You said the truth and you are trustworthy and truthful. May Allah kill all who took part in killing you with their hands and tongues.

Then face his son, Ali and recite whatever you like.

Then stand up, turn to the grave of martyrs and recite the following:

اَلسَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ، أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ، أَبْشِرُوْا بِمَوْعِدِ اللهِ الَّذِىْ لَا خُلْفَ لَهٗ، اَللهُ مُدْرِكٌ لَكُمْ وِتْرَكُمْ وَ مُدْرِكٌ بِكُمْ فِى الْأَرْضِ عَدُوَّهٗ، أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِى الدُّنْيَا وَ الْآخِرَةِ.

Translation: Peace be on you, O martyrs. You are our leaders and we shall follow you soon. Be happy with the promise of Allah, which will not be broken. Allah will avenge your blood and He will seek revenge from His enemies on the earth through you. You are the chief of the martyrs in the world and hereafter.

Then face the grave of Husain and perform as many prayers as you want and then recite the following:

جِئْتُ وَافِدًا إِلَيْكَ، وَ أَتَوَسَّلُ إِلَى اللهِ بِكَ فِي جَمِيْعِ حَوَائِجِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي، بِكَ يَتَوَسَّلُ الْمُتَوَسِّلُوْنَ إِلَى اللهِ فِي حَوَائِجِهِمْ، وَ بِكَ يُدْرِكُ عِنْدَ اللهِ أَهْلُ التُّرَاثِ طَلِبَتَهُمْ.

Translation: I have come to you as your guest and I ask Allah through you for all of my requests in this life and Hereafter. Those who ask Allah, ask Him for their requests through you. Those who seek revenge will be avenged by Allah through you.

Then say Allahu Akbar eleven times without making haste. Then walk a few steps, face the Qibla and recite:

اَلْحَمْدُ لِلّٰهِ الْوَاحِدِ الْمُتَوَحِّدِ فِي الْأُمُوْرِ كُلِّهَا، خَلَقَ الْخَلْقَ فَلَمْ يَغِبْ شَيْءٌ مِنْ أُمُوْرِهِمْ عَنْ عِلْمِهِ، فَعَلِمَهُ بِقُدْرَتِهِ، ضَمِنَتِ الْأَرْضُ وَ مَنْ عَلَيْهَا دَمَكَ وَ ثَأْرَكَ، يَا بْنَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْكَ. أَشْهَدُ أَنَّ لَكَ مِنَ اللهِ مَا وَعَدَكَ مِنَ النَّصْرِ وَ الْفَتْحِ، وَ أَنَّ لَكَ مِنَ اللهِ الْوَعْدَ الصَّادِقَ فِي هَلَاكِ أَعْدَائِكَ، وَ تَمَامَ مَوْعِدِ اللهِ إِيَّاكَ، أَشْهَدُ أَنَّ مَنْ تَبِعَكَ الصَّادِقُوْنَ، الَّذِيْنَ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ: ‘أُولٰئِكَ هُمُ الصِّدِّيْقُوْنَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَ نُوْرُهُمْ.

Translation: Praise be to Allah, the One, who runs all of the affairs alone. He created the creation and none of their affairs escape His knowledge; He knows everything with His power. The earth and those on it have guaranteed that your blood shall be avenged, O son of Allah’s Messenger. May Allah bless you. I bear witness that Allah has promised to support you and achieve victory for you and that He has

truly promised to destroy your enemies. Indeed Allah will fulfill His promise to you. I bear witness that those who followed you are the truthful ones about whom Allah, the blessed and exalted, says, “They are the truthful and they are witnesses before their Lord. They shall have their reward and their light.”

Then say Allahu Akbar seven times and walk a few steps. Then face the grave again and recite:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَ لَدًا وَ لَمْ يَكُنْ لَهٗ شَرِيْكٌ فِى الْمُلْكِ، وَ خَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهٗ تَقْدِيْرًا، أَشْهَدُ أَنَّكَ دَعَوْتَ إِلَى اللهِ وَ إِلٰى رَسُوْلِهٖ ﷺ، وَ وَفَيْتَ لِلّٰهِ بِعَهْدِهٖ، وَ قُمْتَ لِلّٰهِ بِكَلِمَاتِهٖ، وَ جَاهَدْتَ فِىْ سَبِيْلِ اللهِ حَتّٰى أَتَاكَ الْيَقِيْنُ، لَعَنَ اللهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللهُ أُمَّةً ظَلَمَتْكَ، وَ لَعَنَ اللهُ أُمَّةً خَذَلَتْكَ، وَ لَعَنَ اللهُ أُمَّةً خَدَعَتْكَ، اَللّٰهُمَّ إِنِّىْ أُشْهِدُكَ بِالْوِلَايَةِ لِمَنْ وَالَيْتَ، وَ وَالَتْهُ رُسُلُكَ، وَ أَشْهَدُ بِالْبَرَائَةِ مِمَّنْ بَرِئْتَ مِنْهُ وَ بَرِءَتْ مِنْهُ رُسُلُكَ، اَللّٰهُمَّ الْعَنِ الَّذِيْنَ كَذَّبُوْا رُسُلَكَ، وَ هَدَمُوْا كَعْبَتَكَ، وَ حَرَّفُوْا كِتَابَكَ، وَ سَفَكُوْا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ، وَ أَفْسَدُوْا فِىْ بِلَادِكَ وَ اسْتَذَلُّوْا عِبَادَكَ، اَللّٰهُمَّ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ فِيْمَا جَرٰى مِنْ سُبُلِكَ وَ بَرِّكَ وَ بَحْرِكَ، اَللّٰهُمَّ الْعَنْهُمْ فِىْ مُسْتَسِرِّ السَّرَائِرِ وَ ظَاهِرِ الْعَلَانِيَةِ فِىْ أَرْضِكَ وَ سَمَائِكَ.

Translation: Praise be to Allah Who has not taken a son, for whom there is no partner in the kingdom and Who created everything and determined for it a fixed measure. I bear witness that you called to Allah and to His messengers and you fulfilled the covenant of Allah. You rose with the words of Allah and you fought in the way of Allah until death came to you. Allah’s curse be on those who killed

you; Allah's curse be on those who oppressed you, Allah's curse be on those who deserted you and Allah curse be on those who betrayed you. O Allah, I make You as witness that I love those You love and those whom Your messengers love. And I bear witness that I am aloof from those from whom You and Your messengers keep aloof. O Allah, curse those who belied Your messengers, destroyed Your Kaaba, distorted Your Book, shed the blood of the family of Your Prophet, caused mischief in Your land and disgraced Your servants. O Allah, increase Your chastisement on them as long as anyone travels on Your routes, Your lands and Your seas. O Allah, curse them in Your earth and in Your heaven in the most secretive and in the most open ways.

Imam added, "And every time you enter the holy shrine, salute Imam Husain (a.s.) and place your hands on the grave."

Tradition 2: Yunus bin Zibyan asked Imam Sadiq (a.s.): "May I be sacrificed on you, what should I say when I attend the gatherings of Bani Abbas?"

Imam (a.s.) replied. "When you attend their gatherings, extol us and then say, 'O Allah, grant us ease and pleasure.' Indeed if you do this, you will see that which you want."

Husain bin Thuwayr asked, "May I be sacrificed on you, how should I remember Imam Husain (a.s.) more? What should I say?

Imam (a.s.) replied, "You should repeat three times, Peace be on you, Abu Abdullah. Indeed salutation reaches Imam Husain (a.s.) from near and far."

Indeed when Imam Husain (a.s.) passed away, the seven heavens, the seven earths, everything within them, everything between them, everyone who moves in Paradise and in Hell from among the creation of our Lord and everything which can be seen and everything which cannot

be seen, cried over Abi Abdullah (a.s.) except for three things.

I asked, “May I be sacrificed on you, what are those three things?”

Imam (a.s.) replied, “Basra, Damascus and the family of Uthman.”

I asked, “May I be sacrificed on you, I want to go to the Ziyarat of Imam Husain (a.s.). How should I perform the Ziyarat and what should I recite?”

Imam (a.s.) said, “When you go to the Ziyarat of Imam Husain (a.s.), perform a Ghusl on the banks of Euphrates and wear your most purified clothes. Then walk barefoot (towards the grave) because you are walking in one of the sanctuaries of Allah and His Messenger. You should recite Takbir and Tahlil exceedingly and glorify and sanctify Allah more. Invoke blessings on Muhammad and his family until you arrive at the door of the holy shrine.

Then recite the following:

اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ وَ ابْنَ حُجَّتِهِ، اَلسَّلَامُ عَلَيْكُمْ يَا مَلَآئِكَةَ اللهِ وَ زُوَّارَ قَبْرِ ابْنِ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؛

Translation: Peace be on you, O Proof of Allah and son of His proof. Peace be on you, O Allah’s angels who visit the grave of the son of the Prophet of Allah.

Then take ten steps, stop and say Allahu Akbar thirty times. Then walk towards the grave from the direction of the face. Stand (besides the grave) with your face towards his face and your back towards Qibla and recite:

اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ وَ ابْنَ حُجَّتِهٖ، اَلسَّلَامُ عَلَيْكَ يَا قَتِيْلَ اللهِ وَ ابْنَ قَتِيْلِهٖ، اَلسَّلَامُ عَلَيْكَ يَا ثَأْرَ اللهِ وَ ابْنَ ثَأْرِهٖ، اَلسَّلَامُ عَلَيْكَ يَا وِتْرَ اللهِ الْمَوْتُوْرَ فِيْ السَّمَاوَاتِ وَ الْأَرْضِ، أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي الْخُلْدِ، وَ اقْشَعَرَّتْ لَهٗ أَظِلَّةُ الْعَرْشِ وَ بَكٰى لَهٗ جَمِيْعُ الْخَلَائِقِ، وَ بَكَتْ لَهُ السَّمَاوَاتُ السَّبْعُ وَ الْأَرَضُوْنَ السَّبْعُ وَ مَا فِيْهِنَّ وَ مَا بَيْنَهُنَّ، وَ مَنْ يَتَقَلَّبُ فِيْ الْجَنَّةِ وَ النَّارِ مِنْ خَلْقِ رَبِّنَا، مَا يُرٰى وَ مَا لَا يُرٰى، أَشْهَدُ أَنَّكَ حُجَّةُ اللهِ وَ ابْنُ حُجَّتِهٖ، أَشْهَدُ أَنَّكَ قَتِيْلُ اللهِ وَ ابْنُ قَتِيْلِهٖ، وَ أَشْهَدُ أَنَّكَ ثَأْرُ اللهِ فِي الْاَرْضِ وَ ابْنُ ثَأْرِهٖ، وَ أَشْهَدُ أَنَّكَ وِتْرُ اللهِ الْمَوْتُوْرُ فِيْ السَّمَاوَاتِ وَ الْأَرْضِ، وَ أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ، وَ وَفَيْتَ وَ آفَيْتَ، وَ جَاهَدْتَ فِيْ سَبِيْلِ رَبِّكَ، وَ مَضَيْتَ عَلٰى بَصِيْرَةٍ لِلَّذِيْ كُنْتَ عَلَيْهِ شَهِيْدًا وَ مُسْتَشْهِدًا وَ شَاهِدًا وَ مَشْهُوْدًا، وَ أَنَا عَبْدُ اللهِ وَ مَوْلَاكَ وَ فِيْ طَاعَتِكَ، وَ الْوَفِدُ إِلَيْكَ، أَلْتَمِسُ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللهِ، وَ ثَبَاتَ الْقَدَمِ فِي الْهِجْرَةِ إِلَيْكَ، وَ السَّبِيْلِ الَّذِيْ لَا يُخْتَلَجُ دُوْنَكَ مِنَ الدُّخُوْلِ فِيْ كَفَالَتِكَ الَّتِيْ أُمِرْتُ بِهَا، مَنْ أَرَادَ اللهَ بَدَءَ بِكُمْ، مَنْ أَرَادَ اللهَ بَدَءَ بِكُمْ، مَنْ أَرَادَ اللهَ بَدَءَ بِكُمْ، بِكُمْ يُبَيِّنُ اللهُ الْكَذِبَ، وَ بِكُمْ يُبَاعِدُ الزَّمَانَ الْكَلِبَ، وَ بِكُمْ فَتَحَ اللهُ وَ بِكُمْ يَخْتِمُ، وَ بِكُمْ يَمْحُوْ اللهُ مَا يَشَاءُ وَ بِكُمْ يُثْبِتُ، وَ بِكُمْ يَفُكُّ الذُّلَّ مِنْ رِقَابِنَا، وَ بِكُمْ يُدْرِكُ اللهُ تِرَةَ كُلِّ مُؤْمِنٍ يُطْلَبُ، وَ بِكُمْ تُنْبِتُ الْأَرْضُ أَشْجَارَهَا، وَ بِكُمْ تُخْرِجُ الْأَشْجَارُ أَثْمَارَهَا، وَ بِكُمْ تُنْزِلُ السَّمَاءُ قَطْرَهَا وَ رِزْقَهَا، وَ بِكُمْ يَكْشِفُ اللهُ الْكَرْبَ، وَ بِكُمْ يُنَزِّلُ اللهُ الْغَيْثَ، وَبِكُمْ تُسِيْخُ الْأَرْضُ الَّتِيْ تُحِلُ أَبْدَانَكُمْ، وَ تَسْتَقِرُّ جِبَالُهَا عَلٰى مَرَاسِيْهَا، إِرَادَةُ الرَّبِّ فِيْ مَقَادِيْرِ أُمُوْرِهٖ تَهْبِطُ إِلَيْكُمْ، وَ تَصْدُرُ مِنْ بُيُوْتِكُمْ، وَ الصَّادِقُ عَمَّا فُصِلَ مِنْ أَحْكَامِ الْعِبَادِ، لُعِنَتْ أُمَّةٌ قَتَلَتْكُمْ، وَ أُمَّةٌ خَالَفَتْكُمْ، وَ أُمَّةٌ جَحَدَتْ وِلَايَتَكُمْ، وَ أُمَّةٌ ظَاهَرَتْ

عَلَيْكُمْ، وَ اُمَّةٌ شَهِدَتْ وَ لَمْ تُسْتَشْهَدْ، اَلْحَمْدُ لِلّٰهِ الَّذِىْ جَعَلَ النَّارَ مَأْوَاهُمْ، وَ بِئْسَ وِرْدُ الْوَارِدِيْنَ وَ بِئْسَ الْوِرْدُ الْمَوْرُوْدُ، اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Translation: Peace be on you, O Proof of Allah and son of His proof. Peace be on you, O the slain one of Allah and son of His slain one. Peace be on you, O one whose avenger is Allah and the son of the one who avenger is Allah. Peace be on you, O Allah's unavenged one in the heavens and the earth, whose revenge is yet to be taken by Allah. I bear witness that your blood has lived in eternal Paradise; the bearers of the throne trembled because of it and all creation has wept on it. That the seven heavens, the seven earths, that which is on them and that which is between them, and all of the creation of our Lord who move in Paradise and in Hell from among that which can be seen and that which cannot be seen, cried over your blood. I bear witness that you are Allah's Proof and son of His proof. I bear witness that you are the slain one of Allah and son of His slain one. I bear witness that you are one whose avenger is Allah and the son of the one whose avenger is Allah on earth. I bear witness that you are Allah's unavenged one in the heavens and the earth whose revenge is yet to be taken by Allah. I bear witness that you advised the people and announced Allah's messages. You were devoted and faithful to Allah and you fought in the way of your Lord. I bear witness that you died with insight in the same way as you lived – as a martyr who desired martyrdom and as the witness who was witnessed. I am the slave of Allah and your servant who is at your service. I have come to you as a guest to beg for the perfection of my position with Allah and to keep my steps steady in following your way and to beg for the path which does not prevent those who follow it from receiving an assurance from you; an assurance which Allah has ordered you to give. Those who seek Allah, begin with

you. Those who seek Allah begin with you. Those who seek Allah begin with you. Allah exposed the lies through you and He keeps the times of affliction away from us through you. Allah started His creation with You and He shall end it with you. And Allah cancels or confirms that which He pleases through you. Allah removes disgrace from us through you and He shall avenge the unavenged blood of the believers through you. The trees in the earth grow through you and they become fruitful through you. And the skies rain and send down sustenance through you. Allah removes the anguish through you and He rains mercy through you. The earth which carries your bodies glorifies Allah through you and it is through you that mountains are fixed firmly in the earth. The will of Allah with regard to His destined affairs descends to you and is issued from your houses. In the same way, true and detailed rulings, which govern the people are issued from your houses. Cursed are those who killed you, those who opposed you, those who denied your divine authority, those who supported one another against you, and those who were present but were not martyred with you. Praise be to Allah who made Hell their final destination. What a terrible abode Hell is and what an evil dwelling their dwelling is! Praise be to Allah, the Lord of the worlds.

Then repeat three times:

صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ .أَنَا إِلَى اللهِ مِمَّن خَالَفَكَ بَرِيْءٌ

Translation: Allah's blessings be on you, O Abu Abdullah. I seek Allah's proximity by being aloof from those who opposed you.

Then move towards the grave of his son, Ali, who is located besides the feet of Imam Husain (a.s.) and recite:

اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ أَمِيْرِ الْمُؤْمِنِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ الْحَسَنِ وَ الْحُسَيْنِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ خَدِيْجَةَ الْكُبْرٰى وَ فَاطِمَةَ الزَّهْرَاءِ،

Translation: Peace be on you, O son of Allah's messenger. Peace be on you, O son of Amirul Momineen (a.s.). Peace be on you, O son of Hasan and Husain. Peace be on you, O son of Khadijatul Kubra. Peace be on you, O son of Fatima Zahra.

Then repeat three times:

صَلَّى اللهُ عَلَيْكَ لَعَنَ اللهُ مَنْ قَتَلَكَ أَنَا إِلَى اللهِ مِنْهُمْ بَرِيْءٌ.

Translation: Allah's blessings be on you. Allah's curse be on those who killed you. I seek Allah's proximity by being aloof from them.

Then stand up and point to the martyrs, repeating three times:

اَلسَّلَامُ عَلَيْكُمْ فُزْتُمْ وَ اللهِ

Translation: Peace be on you. I swear by Allah that you have succeeded.

Then recite:

فَلَيْتَ أَنِّيْ مَعَكُمْ فَأَفُوْزَ فَوزًا عَظِيمًا.

Translation: I wish I was among you to achieve a great victory.

Then go around the grave and stand behind the grave of Imam Husain (a.s.) and perform six Rakats prayers facing the grave.

By doing this your Ziyarat is complete. You can choose to stay there or leave if you want.

Tradition 3: Imam Sadiq (a.s.) said: When you go to the Ziyarat of the grave of Imam Husain (a.s.), go to Euphrates first and perform a Ghusl in the part of the river opposite to the grave. Then walk towards him calmly and with reverence until you arrive at the holy shrine. Enter from the door on the east side and recite the following:

اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُقَرَّبِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُنْزَلِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُرْدِفِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُسَوِّمِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الَّذِيْنَ هُمْ فِيْ هٰذَا الْحَائِرِ بِإِذْنِ اللهِ مُقِيْمُوْنَ.

Translation: Peace be on the proximate angels of Allah. Peace be on the descending angels of Allah. Peace be on the angels of Allah who come continuously. Peace be on the angels of Allah who reside in this holy sanctuary with Allah's permission.

When you face the grave of Imam Husain (a.s.), recite:

اَلسَّلَامُ عَلٰى رَسُوْلِ اللهِ، صَلَى اللهُ عَلٰى مُحَمَّدٍ أَمِيْنِ اللهِ عَلٰى رُسُلِهِ ﷺ، وَعَزَائِمِ أَمْرِهِ، اَلْخَاتِمِ لِمَا سَبَقَ، وَ الْفَاتِحِ لِمَا اسْتُقْبِلَ، وَ الْمُهَيْمِنَ عَلٰى ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

Translation: Peace be on the Messenger of Allah (s.a.w.s.). Allah's blessings be on Muhammad, the trustee of

Allah over His messengers and over His fixed affairs, the last of that which has passed and the one who began that which is yet to come and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him.

Then recite:

اَلسَّلَامُ عَلٰى أَمِيْرِ الْمُؤْمِنِيْنَ عَبْدِكَ وَ أَخِى رَسُوْلِكَ، الَّذِىْ انْتَجَبْتَهُ بِعِلْمِكَ، وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلٰى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ، دَيَّانِ الدِّيْنِ بَعَدْلِكَ وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنَ عَلٰى ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَللّٰهُمَّ صَلِّ عَلٰى الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَ ابْنِ رَسُوْلِكَ، الَّذِىْ انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلٰى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ، دَيَّانِ الدِّيْنِ بَعَدْلِكَ وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنِ عَلٰى ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ،

Translation: Peace be on Amirul Momineen (a.s.), Your servant and the brother of Your messenger, the one whom You chose with Your knowledge and appointed as a guide from whoever You willed from among Your creation, the guide to those with whom You sent Your messages, the undisputed ruler of religion with your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him. O Allah, send Your blessings on Hasan Ibne Ali, Your servant and the son of Your messenger, the one whom You chose with Your knowledge and appointed as a guide from whoever You willed from among Your creation, the guide to those with whom You sent Your messages, the undisputed ruler of religion with your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him.

Then salute Imam Husain (a.s.) and rest of the Imams in the same way that you saluted and invoked blessings on Imam Hasan Ibne Ali (a.s.)

Then go near the grave of Husain (a.s.) and recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، رَحِمَكَ اللهُ يَا أَبَا عَبْدِ اللهِ، أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ عَنِ اللهِ مَا أَمَرَكَ بِهٖ، وَ لَمْ تَخْشَ أَحَدًا غَيْرَهُ، وَ جَاهَدْتَ فِيْ سَبِيْلِهٖ، وَ عَبَدْتَهٗ صَادِقًا مُخْلِصًا حَتّٰى أَتَاكَ الْيَقِيْنُ، أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوٰى، وَ بَابُ الْهُدٰى، وَ الْعُرْوَةُ الْوُثْقٰى، وَ الْحُجَّةُ عَلٰى مَنْ يَبْقٰى، وَ مَنْ تَحْتَ الثَّرٰى، أَشْهَدُ أَنَّ ذٰلِكَ لَكُمْ سَابِقٌ فِيْمَا مَضٰى، وَ ذٰلِكَ لَكُمْ فَاتِحٌ فِيْمَا بَقٰى، أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَ طِيْنَتَكُمْ طِيْنَةٌ طَيِّبَةٌ، طَابَتْ وَ طَهُرَتْ هِيَ بَعْضُهَا مِنْ بَعْضٍ مَنًّا مِنَ اللهِ وَ مِنْ رَحْمَتِهٖ، فَأُشْهِدُ اللهَ وَ أُشْهِدُكُمْ أَنِّيْ بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مُوْقِنٌ وَ لَكُمْ تَابِعٌ فِيْ ذَاتِ نَفْسِيْ وَ شَرَائِعِ دِيْنِيْ وَ خَاتِمَةِ عَمَلِيْ وَ مُنْقَلَبِيْ وَ مَثْوَايَ، فَأَسْأَلُ اللهَ الْبَرَّ الرَّحِيْمَ أَنْ يُتَمِّمَ لِيْ ذٰلِكَ، وَ أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ عَنِ اللهِ مَا أَمَرَكُمْ بِهٖ حَتّٰى لَمْ تَخْشَوْا أَحَدًا غَيْرَهُ، وَ جَاهَدْتُمْ فِيْ سَبِيْلِهٖ وَ عَبَدْتُمُوْهُ حَتّٰى أَتَاكُمُ الْيَقِيْنُ، فَلَعَنَ اللهُ مَنْ قَتَلَكُمْ، وَ لَعَنَ اللهُ مَنْ أَمَرَ بِهٖ، وَ لَعَنَ اللهُ مَنْ بَلَغَهٗ ذٰلِكَ فَرَضِيَ بِهٖ، أَشْهَدُ أَنَّ الَّذِيْنَ انْتَهَكُوْا حُرْمَتَكَ وَ سَفَكُوْا دَمَكَ مَلْعُوْنُوْنَ عَلٰى لِسَانِ النَّبِيِّ الْأُمِّيِّ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of the Messenger of Allah. Allah's blessings be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. I bear witness that you conveyed from Allah that which He commanded you to and that you did not fear anyone but Allah. That you fought in His way and you worshipped Him truthfully and sincerely until death

came to you. I bear witness that you Imams are words of piety, doors of guidance, strongest handholds and Proofs on those who remain and those under the ground. I bear witness that you have always had these positions and they will remain in you. I bear witness that your souls and your essence are blessed and they are blessed and purified one another by the mercy and favor of Allah. I make Allah and you as witnesses that I believe in you and am certain about your return. I follow you in that which is related to me and that which is related to the rules of my religion. I shall follow you in that which is related to the destiny of my deeds, to my return to Allah and my abode. And I ask Allah, the Kind and Merciful, to fulfill this for me. I bear witness that you conveyed on behalf of Allah that which He commanded you to and you did not fear anyone but Allah. That you fought in His way and you worshipped Him truthfully and sincerely until death came to you. Allah's curse be on those who killed you. Allah's curse be on those who ordered them to do so. Allah's curse be on those who heard about your killing and were pleased with it. I bear witness that those who trespassed your sanctity and shed your blood are cursed by the tongue of the Prophet of Mecca.

Then recite:

اَللّٰهُمَّ الْعَنِ الَّذِيْنَ بَدَّلُوْا نِعْمَتَكَ، وَ خَالَفُوْا مِلَّتَكَ، وَ رَغِبُوْا عَنْ أَمْرِكَ، وَ اتَّهَمُوْا رَسُوْلَكَ، وَ صَدُّوْا عَنْ سَبِيْلِكَ، اَللّٰهُمَّ احْشُ قُبُوْرَهُمْ نَارًا، وَ أَجْوَافَهُمْ نَارًا، وَ احْشُرْهُمْ وَ أَتْبَاعَهُمْ إِلٰى جَهَنَّمَ زُرْقًا، اَللّٰهُمَّ الْعَنْهُمْ لَعْنًا يَلْعَنُهُمْ بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ، وَ كُلُّ نَبِيٍّ مُرْسَلٍ، وَ كُلُّ عَبْدٍ مُؤْمِنٍ امْتَحَنْتَ قَلْبَهُ لِلْإِيْمَانِ، اَللّٰهُمَّ الْعَنْهُمْ فِيْ مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَّةِ، اَللّٰهُمَّ الْعَنْ جَوَابِيْتَ هٰذِهِ الْأُمَّةِ وَ طَوَاغِيْتَهَا، وَ الْعَنْ فَرَاعِنَتَهَا، وَ الْعَنْ قَتَلَةَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ

الْعَنْ قَتَلَةَ الْحَسَنِ وَ الْحُسَيْنِ، وَ عَذِّبْهُمْ عَذابًا أَلِيمًا لَا تُعَذِّبُ بِهِ أَحَدًا مِنَ الْعَالَمِيْنَ، اَللّٰهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهُ وَتَنْتَصِرُ بِهِ، وَتَمُنُّ عَلَيْهِ بِنَصْرِكَ لِدِيْنِكَ فِي الدُّنْيَا وَ الْآخِرَةِ.

Translation: O Allah, curse those who changed Your blessings, went against Your nation, turned away from Your orders, accused Your Messengers and deviated people away from Your path. O Allah, fill their graves and stomachs with fire and raise them and their followers in Hell while they are blind. O Allah, curse them in a way that causes every proximate angel, every prophet messenger and every believer whose heart has been tested for faith to curse them. O Allah, curse them always, secretly and openly. O Allah, curse all the satans and false deities and the Firons of this nation. O Allah, curse the killers of Amirul Momineen (a.s.) and curse the killers of Hasan and Husain and torment them with a punishment that is so painful that you will never punish anyone else from among the worlds with it. O Allah, make us among those whom You support, those who support You and those whom You favor by using them to support Your religion in this life and Hereafter.

Then sit besides his (a.s.) head and recite:

صَلَّى اللهُ عَلَيْكَ، أَشْهَدُ أَنَّكَ عَبْدُاللهِ وَ أَمِينُهُ، بَلَّغْتَ نَاصِحًا، وَ أَدَّيْتَ أَمِينًا، وقُتِلْتَ صِدِّيقًا، وَ مَضَيْتَ عَلٰى يَقِينٍ، لَم تُؤْثِرْ عَمًى عَلٰى هُدًى، وَلَمْ تَمِلْ مِنْ حَقٍّ إِلٰى بَاطِلٍ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلاةَ وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ اتَّبَعْتَ الرَّسُوْلَ، وتَلَوْتَ الْكِتَابَ حَقَّ تِلاوَتِهِ، وَ دَعَوْتَ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، صَلَّى اللهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا كَثِيْرًا، أَشْهَدُ أَنَّكَ كُنْتَ عَلٰى بَيِّنَةٍ مِنْ رَبِّكَ، قَدْ بَلَّغْتَ مَا أُمِرْتَ بِهِ، وَ قُمْتَ بِحَقِّهِ وَ صَدَّقْتَ مَنْ قَبْلَكَ، غَيْرَ وَاهِنٍ وَ لَا مُوْهِنٍ، صَلَّى اللهُ

عَلَيْكَ وَ سَلَّمَ تَسْلِيْمًا، فَجَزَاكَ اللهُ مِن صِدِّيقٍ خَيرًا عَنْ رَعِيَّتِكَ، أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهادٌ، وَ أَنَّ الْحَقَّ مَعَكَ وَإِلَيْكَ، وَ أَنْتَ أَهْلُهُ وَ مَعْدِنُهُ، وَ مِيْرَاثُ النُّبُوَّةِ عِنْدَكَ وَ عِنْدَ أَهْلِ بَيْتِكَ عَلَيْهِمُ اَلسَّلَامُ، أَشْهَدُ أَنَّكَ صِدِّيقٌ عِنْدَ اللهِ، وَ حُجَّتُهُ عَلٰى خَلْقِهٖ، أَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ، وَ كُلَّ دَاعٍ مَنْصُوْبٍ غَيرِكَ فَهُوَ بَاطِلٌ مَدْحُوْضٌ، وَ أَشْهَدُ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِيْنُ.

Translation: Allah's blessings be on you. I bear witness that you are Allah's servant and His trustee; you announced the divine message and fulfilled your duties, you were the most truthful when you were killed and you died while you were certain in your beliefs. That you did not prefer blindness over guidance and you never moved away from truth to falsehood. I bear witness that you established prayers, paid Zakat, enjoined good, forbade evil, followed the messengers, recited Quran the way it should be recited, and called to the path of your Lord by wisdom and good advice, Allah's blessings and peace be on you exceedingly. I bear witness that you had insight about your Lord. You conveyed that which you were ordered to and fulfilled your obligations to Allah. You believed in the truth of those who preceded you without weakness or sloth. Allah's blessings and peace be on you. May Allah reward you in abundance on behalf of your nation, O most truthful. I bear witness that Jihad is Jihad only if it is with you, that Truth is with you and to you, that you are the people of truth and its source; and that the inheritance of prophethood is with you and your family. I bear witness that you are considered as most truthful with Allah and you are His Proof on His creation. I bear witness that your call is truth, and that any other caller who has been humanly appointed is invalid and false. And I bear witness that Allah is the manifest truth.

Then move to his feet and select some supplications to recite and pray. Then come to the head of Ali bin Husain (a.s.) and recite:

سَلَامُ اللّٰهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ، عَلَيْكَ يَا مَوْلَایَ وَ ابْنَ مَولَایَ وَ رَحْمَةُ اللّٰهِ وَ بركاتُهُ، صَلَّى اللّٰهُ عَلَيْكَ وَ عَلٰى أَهْلِ بَيْتِكَ وَ عَلٰى عِتْرَةِ آبائِكَ الْأَخْيَارِ الَّذِيْنَ أَذْهَبَ اللّٰهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطهيرًا.

Translation: Peace of Allah, peace of His proximate angels and peace of His prophet messengers be on you, O my master and the son of my master. Allah's mercy and blessings be on you. Allah's blessings be on you, your family and the descendants of your righteous and pious ancestors, those from whom Allah kept away impurities and whom Allah purified with a thorough purification.

Then go to the graves of martyrs and salute them as follows:

اَلسَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّوْنَ، أَنْتُمْ لَنَا فَرَطٌ وَ سَلَفٌ، وَ نَحْنُ لَكُمْ اتْبَاعٌ وَ أَنْصَارٌ، أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللّٰهِ كَمَا قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى فِىْ كِتَابِهِ: 'وَ كَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّوْنَ كَثِيْرٌ فَمَا وَهَنُوْا لِمَا أَصَابَهُمْ فِىْ سَبِيْلِ اللّٰهِ وَ مَا ضَعُفُوْا وَ مَا اسْتَكَانُوْا'، فَمَا وَ هَنْتُمْ وَ مَا ضَعُفْتُمْ وَ مَا اسْتَكَنْتُمْ حَتّٰى لَقِيْتُمُ اللّٰهَ عَلٰى سَبِيْلِ الْحَقِّ، وَ نُصْرَةِ كَلِمَةِ اللّٰهِ التَّامَّةِ، صَلَّى اللّٰهُ عَلٰى أَرْوَاحِكُم وَ أَبْدَانِكُمْ وَ سَلَّمَ تَسْلِيْمًا، أَبْشِرُوْا بِمَوَاعِدِ اللّٰهِ الَّذِىْ لَا خُلْفَ لَهُ إِنَّهُ لَا يُخْلِفُ الْمِيْعَادَ، اللّٰهُ مُدْرِكٌ لَكُمْ ثَأْرَ مَا وَعَدَكُمْ، أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِى الدُّنْيَا وَ الْآخِرَةِ، أَنْتُمُ السَّابِقُوْنَ وَ الْمُهَاجِرُوْنَ وَ الْأَنْصَارُ، أَشْهَدُ أَنَّكُمْ قَدْ جَاهَدْتُم فِىْ سَبِيْلِ اللّٰهِ، وَ قَاتَلْتُمْ

عَلٰى مِنْهَاجِ رَسُوْلِ اللهِ وَ ابْنِ رَسُوْلِ اللهِ صلى الله عليه وآله وسلم، اَلْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَكُمْ وَ عْدَهٗ، وَ أَرَاكُمْ مَا تُحِبُّوْنَ.

Translation: Peace be on you, O godly men. You have preceded us and you are our leaders and we are your followers and supporters. I bear witness that you are Allah's supporters as Allah, the blessed and exalted says in His Book: *And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves..."* Indeed you did not lose heart, you were not weakened and you did not humble yourselves before your enemies until you met Allah on the path of truth while supporting Allah's most perfect word. Allah's blessings be on your souls and your bodies. Rejoice in the promise of Allah which will not fail. *"surely Allah will not fail (His) promise."* and Allah shall avenge you as He has promised you. You are the chief of the martyrs in this life and Hereafter and you are the foremost; the migrants and helpers. I bear witness that you fought in the way of Allah and you were killed while following the traditions of Allah's Messenger and the son of Allah's Messenger. Praise be to Allah who fulfilled His promise to you and showed you that which you love.

Then bid farewell by reciting:

أَتَيْتُكَ يَا حَبِيْبَ رَسُوْلِ اللهِ وَ ابْنَ رَسُوْلِهٖ، وَ إِنِّىْ لَكَ عَارِفٌ، وَ بِحَقِّكَ مُقِرٌّ، وَ بِفَضْلِكَ مُسْتَبْصِرٌ، وَ بِضَلَالَةِ مَنْ خَالَفَكَ مُوْقِنٌ، عَارِفٌ بِالْهُدَى الَّذِىْ أَنْتَ عَلَيْهِ، بِأَبِىْ أَنْتَ وَ أُمِّىْ وَ نَفْسِىْ، اَللّٰهُمَّ إِنِّىْ أُصَلِّىْ عَلَيْهِ كَمَا صَلَّيْتَ أَنْتَ عَلَيْهِ وَ رُسُلُكَ وَ أَمِيْرُ الْمُؤْمِنِيْنَ، صَلَاةً

مُتَتَابِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً، يَتْبَعُ بَعْضُهَا بَعْضًا، لَا انْقِطَاعَ لَهَا وَلَا أَمَدَ وَلَا أَبَدَ وَلَا أَجَلَ فِيْ مَحْضَرِنَا هٰذَا وَإِذَا غِبْنَا وَشَهِدْنَا، وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Translation: I have come to you, O beloved of Allah's Messenger and the son of His Messenger, while I believe in you, bear witness to your rights, and with insight into your excellence; certain of the corruption of those who opposed you, and while I believe in the path of guidance on which you are. May my parents and me be sacrificed on you. O Allah, I invoke blessings on him just as You, Your messengers and Amirul Momineen (a.s.) invoke blessings on him, blessings which are continuous and frequent, blessings which do not stop and from which there is no end or limit; in our presence and when we leave and when we come back. Peace be on him and Allah's mercy and blessings.

Tradition 4: Muawiyah bin Ammar asked Imam Sadiq (a.s.), "What should I recite when I go to the Ziyarat of the grave of Imam Husain (a.s.)?"

Imam (a.s.) replied: Recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، رَحِمَكَ اللهُ يَا أَبَا عَبْدِ اللهِ، لَعَنَ اللهُ مَنْ قَتَلَكَ، وَلَعَنَ اللهُ مَنْ شَرِكَ فِيْ دَمِكَ، وَلَعَنَ اللهُ مَنْ بَلَغَهُ ذٰلِكَ فَرَضِيَ بِهٖ، أَنَا إِلَى اللهِ مِنْ ذٰلِكَ بَرِيْءٌ.

Translation: Peace be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. Allah's mercy be on you, O Abu Abdullah. Allah's curse be on those who killed you. Allah's curse be on those who took part in shedding your blood and Allah's curse be on those who heard of your

killing and were pleased with it. I seek Allah's proximity by being aloof from it.

Tradition 5: Imam Sadiq (a.s.) asked Mufaddal, "What is the distance between you and the grave of Husain (a.s.)?"

He replied, "May my parents be sacrificed on you, a little more than a day."

Imam (a.s.) asked, "Do you go to his Ziyarat?"

He replied, "Yes."

Imam (a.s.) asked, "Should I not give you glad tidings? Should I not please you by telling you about some of its rewards?"

He replied, "May I be sacrificed on you, yes."

Imam (a.s.) said: "When a man among you begins preparing and packing for going to his Ziyarat, the inhabitants of the heavens give one another glad tidings about him. As soon as he leaves his house, riding or walking, Allah dedicates four thousand angels to him who invoke blessings on him until he arrives at the grave of Husain (a.s.).

O Mufaddal, when you go to the grave of Imam Husain (a.s.), stand at the door of the sanctuary and recite these words, for indeed, if you do, you will receive an increasing share of divine mercy for every word you recite.

He asked, "May I be sacrificed on you, what should I recite?"

Imam (a.s.) said: Recite:

اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللهِ، السَّلَامُ عَلَيْكَ
يَا وَارِثَ إِبْرَاهِيمَ خَلِيْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسٰى كَلِيْمِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا

وَارِثَ عِيسٰى رُوْحِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيْبِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ

عَلِيٍّ وَصِيِّ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ الرَّضِيِّ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ

فَاطِمَةَ بِنْتِ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيْدُ الصِّدِّيْقُ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ

الْبَارُّ التَّقِيُّ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ وَ ابْنَ حُجَّتِهٖ، اَلسَّلَامُ عَلَى الْأَرْوَاحِ الَّتِيْ حَلَّتْ

بِفِنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُحْدِقِيْنَ بِكَ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ

الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَأَمَرْتَ بِالْمَعْرُوْفِ، وَنَهَيْتَ عَنِ الْمُنْكَرِ، وَعَبَدْتَ اللهَ مُخْلِصًا حَتّٰى

أَتَاكَ الْيَقِيْنُ، اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ.

Translation: Peace be on you, O inheritor of Adam, the chosen one of Allah. Peace be on you, O inheritor of Nuh, the prophet of Allah. Peace be on you, O inheritor of Ibrahim, the friend of Allah. Peace be on you, O inheritor of Musa, the one addressed by Allah. Peace be on you, O inheritor of Isa, the spirit of Allah. Peace be on you, O inheritor of Muhammad, the beloved of Allah. Peace be on you, O inheritor of Ali, the successor of Allah's Messenger. Peace be on you, O inheritor of Hasan, the one with whom Allah is pleased. Peace be on you, O inheritor of Fatima, the daughter of Allah's Messenger. Peace be on you, O truthful martyr. Peace be on you, O pure and pious successor. Peace be on you, O Allah's Proof and the son of His Proof. Peace be on the souls who dismounted in your vicinity and stayed in your entourage. Peace be on Allah's angels who have surrounded you. I bear witness that you established prayers, gave charity, enjoined good, forbade evil and worshipped Allah sincerely until death came to you. Peace on you and Allah's mercy and blessings.

Then walk to the grave, for you shall have the reward of those who were smeared in their blood in the way of Allah

for every step that you take. After reciting salutation at the grave, put your hands and on it recite:

اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اللهِ فِيْ سَمَائِهِ وَأَرْضِهِ.

Translation: Peace be on you, O Allah's Proof in His heavens and earth.

Then continue prayers and you shall be given the reward of a thousand Hajj and Umrah, freeing a thousand slaves and fighting in the way of Allah a thousand times with a prophet messenger, for every Rakat of prayer besides the grave of Husain (a.s.). When you are leaving the grave of Imam Husain (a.s.), an announcer will announce something to you. If you could hear it, you would stay besides the grave of Imam Husain (a.s.) for the rest of your life. The announcer announces: Glad tidings to you, O servant of Allah, you have achieved victory and you shall be safe on Judgment Day. Indeed your past sins have been forgiven, so continue with good deeds. No one but Allah Himself takes the soul of one who dies in the night or the day of performing the Ziyarat or even within one year from the Ziyarat. The angels will accompany those who return from the Ziyarat of Husain (a.s.) while seeking forgiveness for them and invoking blessings on them until they arrive at their homes. Then the angels will say to Allah, "O Lord, this servant of Yours went to the Ziyarat of the grave of the son of Your Prophet and now he has returned to his home. So where should we go?" They will hear a call from the heavens which says, "O My angels, stay besides the door of the house of My servant until he dies while sanctifying and glorifying Me and record these deeds among his good deeds." So they will remain besides his house, sanctifying and glorifying Allah and recording it among his good deeds until he dies. Then they will attend his funeral, shroud him,

perform his Ghusl and pray on him. Then they will say, "O our Lord, You dedicated us to the door of the house of Your servant and now he has died. So where should we go?" Allah will call out to them, "O My angels, stay besides the grave of My servant until Judgment Day while sanctifying and glorifying Me and record these deeds among his good deeds."

Tradition 6: The narrator asked Imam Kazim (a.s.), "What do you say about the reward for the Ziyarat of the grave of Husain (a.s.)?"

Imam (a.s.) asked, "What do you say about it?"

"Some of us believe it is equal to performing a Hajj while others believe it is equal to performing an Umrah."

Imam (a.s.) asked, "What do you recite when you go to his Ziyarat?"

The narrator replied, "I recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِاللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ دَعَوْتَ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، وَ أَشْهَدُ أَنَّ الَّذِيْنَ سَفَكُوْا دَمَكَ وَ اسْتَحَلُّوْا حُرْمَتَكَ مَلْعُوْنُوْنَ مُعَذَّبُوْنَ عَلٰى لِسَانِ دَاوُدَ وَعِيْسٰى بْنِ مَرْيَمَ، ذٰلِكَ بِمَا عَصَوْا وَ كَانُوْا يَعْتَدُوْنِ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of Allah's Messenger. I bear witness that you established prayer, paid Zakat, enjoined good, forbade evil and called to the path of your Lord with wisdom and good advice. And I bear witness that those who shed your blood and trespassed your sanctity will be punished and they are cursed *"by the tongue of Dawood and Isa, son of*

Maryam; this was because they disobeyed and used to exceed the limit."

Tradition 7: Same as no. 6

Tradition 8: Imam Hadi (a.s.) said: Recite the following besides the grave of Husain (a.s.):

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ فِيْ أَرْضِهٖ، وَ شَاهِدَهٗ عَلٰى خَلْقِهٖ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ عَلِيِّ الْمُرْتَضٰى، اَلسَّلَامُ عَلَيْكَ يَا بْنَ فَاطِمَةَ الزَّهْرَاءِ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ جَاهَدْتَ فِيْ سَبِيْلِ اللهِ حَتّٰى أَتَاكَ الْيَقِيْنُ، وَ صَلَّى اللهُ عَلَيْكَ حَيًّا وَ مَيِّتًا.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O Allah's Proof in His land and His witness over His creation. Peace be on you, O son of Allah's Messenger. Peace be on you, O son of Ali, the one with whom Allah is pleased. Peace be on you, O son of Fatima Zahra. I bear witness that you established prayers, paid Zakat, enjoined good, forbade evil and fought in the way of Allah until death came to you. Allah's blessings be on you in your life and after your death.

Then put your right cheek on the grave and recite:

أَشْهَدُ أَنَّكَ عَلٰى بَيِّنَةٍ مِنْ رَبِّكَ، جِئْتُكَ مُقِرًّا بِالذُّنُوْبِ، اشْفَعْ لِيْ عِنْدَ رَبِّكَ يَا بْنَ رَسُوْلِ اللهِ.

Translation: I bear witness that you had insight of your Lord. I came to you admitting my sins. So intercede for me with your Lord, O son of Allah's Messenger.

Then mention the name of the Imams (a.s.) one after another and say: "I bear witness that they are Allah's Proofs."

Then recite:

اُكْتُبْ لِي عِنْدَكَ عَهْدًا وَمِيثَاقًا بِأَنِّي أَتَيْتُكَ مُجَدِّدًا الْمِيثَاقَ فَاشْهَدْ لِي عِنْدَ رَبِّكَ، إِنَّكَ أَنْتَ الشَّاهِدُ.

Translation: Write me a covenant with you that I came to you to renew the oath and be my witness with your Lord, indeed you are the witness.

Tradition 9: Same as no. 8

Tradition 10: Imam Sadiq (a.s.) said: Recite the following when you go to the grave of Husain (a.s.):

اَلْحَمْدُ لِلّٰهِ وَصَلَّى اللّٰهُ عَلىٰ مُحَمَّدٍ النَّبِيِّ وَآلِهِ، وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ،

Translation: Praise be to Allah and Allah's blessings be on Muhammad, the Prophet and his progeny. Peace be on him and on them and the blessings of Allah and His mercy.

Then recite the following statement three times:

صَلَّى اللّٰهُ عَلَيْكَ يَا أَبَا عَبْدِ اللّٰهِ، لَعَنَ اللّٰهُ مَنْ قَتَلَكَ، وَمَنْ شَارَكَ فِي دَمِكَ، وَمَنْ بَلَغَهُ ذٰلِكَ فَرَضِيَ بِهِ، أَنَا إِلَى اللّٰهِ مِنْهُمْ بَرِيءٌ.

Translation: Allah's blessings be on you, O Abu Abdullah. Allah's curse be on those who killed you. Allah's curse be on those who took part in shedding your blood and Allah's curse be on those who heard of your killing and

were pleased with it. I seek Allah's proximity by being aloof from them.

Tradition 11: Same as previous traditions.

Tradition 12: Imam Sadiq (a.s.) said: Recite the following when you go to the grave of Imam Husain (a.s.):

اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ أَمِيْرِ الْمُؤْمِنِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلَامُ عَلَيْكَ يَا مَنْ رِضَاهُ مِنْ رِضَا الرَّحْمٰنِ، وَ سَخَطُهُ مِنْ سَخَطِ الرَّحْمٰنِ، اَلسَّلَامُ عَلَيْكَ يَا أَمِيْنَ اللهِ وَ حُجَّتِهِ وَ بَابَ اللهِ، وَ الدَّلِيْلَ عَلَى اللهِ، وَ الدَّاعِيْ إِلَى اللهِ، أَشْهَدُ أَنَّكَ قَدْ حَلَّلْتَ حَلَالَ اللهِ، وَ حَرَّمْتَ حَرَامَ اللهِ، وَ أَقَمْتَ الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ دَعَوْتَ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، وَ أَشْهَدُ أَنَّكَ وَ مَنْ قُتِلَ مَعَكَ شُهَدَاءُ أَحْيَاءٌ عِنْدَ رَبِّكُمْ تُرْزَقُوْنَ، وَ أَشْهَدُ أَنَّ قَاتِلِيْكَ فِي النَّارِ، أَدِيْنُ اللهَ بِالْبَرَائَةِ مِمَّنْ قَاتَلَكَ، وَ مِمَّنْ قَتَلَكَ وَ شَايَعَ عَلَيْكَ، وَ مِمَّنْ جَمَعَ عَلَيْكَ، وَ مِمَّنْ سَمِعَ صَوْتَكَ وَ لَمْ يُجِبْكَ، يَا لَيْتَنِيْ كُنْتُ مَعَكُمْ فَأَفُوْزَ فَوْزًا عَظِيْمًا.

Translation: Peace be on you, O son of Allah's Messenger. Peace be on you, O son of Amirul Momineen (a.s.). Peace be on you, O Abu Abdullah. Peace be on you, O chief of the youth of Paradise and Allah's mercy be on you and His blessings. Peace be on you, O one whose pleasure is derived from the pleasure of the Beneficent and whose displeasure is derived from the displeasure of the Beneficent. Peace be on you, O Allah's trustee, His proof, the door of Allah, guide to Allah and the caller to Allah. I bear witness that you deemed lawful that which Allah has declared as lawful and you deemed unlawful that which

Allah has declared unlawful. You established prayer, paid Zakat, enjoined good, forbade evil and called to the path of your Lord with wisdom and good advice. And I bear witness that you and those who were killed with you are martyrs who *"are alive (and) are provided sustenance from their Lord."* And I bear witness that your killers are in Hell. I follow the religion of Allah by being aloof from those who fought you, those who killed you, those who accompanied them, those who mobilized an army against you, and from those who heard your call for help but didn't answer your call. I wish I had been with you so that I would have achieved a great success.

Tradition 13: Imam Sadiq (a.s.) said: You can recite that which you wish besides the grave of Imam Husain (a.s.).

Tradition 14: Abu Saeed said: I went to Imam Sadiq (a.s.) and asked: May I be sacrificed on you, should I go to the Ziyarat of the grave of Imam Husain (a.s.)?

Imam (a.s.) replied: Yes, Abu Saeed, go to the Ziyarat of the grave of Imam Husain (a.s.), the most blessed of the blessed ones, the most purified of the purified ones and the most pious of the pious ones.

Abu Saeed, when you go to his Ziyarat, recite the Tasbih of Amirul Momineen besides his head one thousand times and recite the Tasbih of Fatima Zahra (s.a.) besides his feet one thousand times.

Then pray two Rakats prayers there. Recite Surah Yasin in the first Rakat and Surah Rahman in the second Rakat. Indeed if you do this, Allah will record its special rewards for you, Insha Allah.

I said: May I be sacrificed on you, teach me the Tasbih of Ali and Fatima.

Imam (a.s.) replied: Tasbih of Ali (a.s.) is as follows:

سُبْحَانَ الَّذِى لَا تَنْفَدُ خَزَائِنُهُ، سُبْحَانَ الَّذِى لَا تَبِيْدُ مَعالِمُهُ، سُبْحَانَ الَّذِى لَا يَفْنٰى مَا عِندَهُ، سُبْحَانَ الَّذِى لَا يُشْرِكُ أَحَدًا فِى حُكْمِهٖ، سُبْحَانَ الَّذِى لَا اضْمِحْلَالَ لِفَخْرِهٖ، سُبْحَانَ الَّذِى لَا انْقِطَاعَ لِمُدَّتِهٖ، سُبْحَانَ الَّذِى لَا إِلٰهَ غَيْرُهُ.

Translation: Glorified be He whose treasure is unlimited. Glorified be He whose signs do not perish. Glorified be He whom that which is with Him will not vanish. Glorified be He who does not share His kingdom with anyone. Glorified be He whose glory does not fade. Glorified be He whose time does not expire. Glorified be He besides whom there is no god.

And the Tasbih of Fatima is as follows:

سُبْحَانَ ذِى الْجَلَالِ الْبَاذِخِ الْعَظِيْمِ، سُبْحَانَ ذِى الْعِزِّ الشَّامِخِ الْمُنِيْفِ، سُبْحَانَ ذِى الْمُلْكِ الْفَاخِرِ الْقَدِيْمِ، سُبْحَانَ ذِى الْبَهْجَةِ وَ الْجَمَالِ، سُبْحَانَ مَنْ تَرَدّٰى بِالنُّوْرِ وَ الْوَقَارِ، سُبْحَانَ مَنْ يَرٰى أَثَرَ النَّمْلِ فِى الصَّفَا، وَ وَقْعَ الطَّيْرِ فِى الْهَوَاءِ.

Translation: Glorified is the owner of majesty, the exalted, the great. Glorified is the owner of glory, the High, the exalted. Glorified is the owner of the kingdom, the superior, the ever-lasting. Glorified is the owner of grace and beauty. Glorified is He who is covered with light and dignity. Glorified is He who sees the marks of an ant on flat surface and perching of birds in the atmosphere.

Tradition 15: Same as previous traditions.

Tradition 16: Imam Sadiq (a.s.) said: When you visit the tomb of Imam Husain (a.s.), begin by praising Allah, the Mighty and Sublime and invoking blessings on the Prophet most sincerely. Then recite the following:

سَلَامُ اللّٰهِ وَ سَلَامُ مَلَآئِكَتِهِ فِيْمَا تَرُوْحُ وَ تَغْدُوْ، الزَّاكِيَاتُ الطَّاهِرَاتُ لَكَ وَ عَلَيْكَ، وَ سَلَامُ اللّٰهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ وَ الْمُسَلِّمِيْنَ لَكَ بِقُلُوْبِهِمْ، وَ النَّاطِقِيْنَ بِفَضْلِكَ وَ الشُّهَدَاءِ عَلٰى أَنَّكَ صَادِقٌ صِدِّيْقٌ، صَدَقْتَ وَ نَصَحْتَ فِيْمَا أَتَيْتَ بِهِ، وَ أَنَّكَ ثَأْرُ اللّٰهِ فِيْ الْأَرْضِ، وَ الدَّمُ الَّذِيْ لَا يُدْرِكُ ثَأْرَهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، وَ لَا يُدْرِكُهُ إِلَّا اللّٰهُ وَحْدَهُ، جِئْتُكَ يَا بْنَ رَسُوْلِ اللّٰهِ وَافِدًا إِلَيْكَ، وَ أَتَوَسَّلُ إِلَى اللّٰهِ بِكَ فِيْ جَمِيْعِ حَوَائِجِيْ مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِيْ، وَ بِكَ يَتَوَسَّلُ الْمُتَوَسِّلُوْنَ إِلَى اللّٰهِ فِيْ حَوَائِجِهِمْ، وَ بِكَ يُدْرِكُ أَهْلُ التِّرَاتِ مِنْ عِبَادِ اللّٰهِ طَلِبَتَهُمْ.

Translation: Peace of Allah be on you and peace of His angels be on you along with the purified and blessed greetings which reach you at all times. Peace of Allah and peace of the proximate angels be on you as well as the peace of those whose hearts are submissive to you, those who speak of your merits, and those who testify that you are honest and truthful and that you were truthful about that which you invited to, that you are the one whom Allah will avenge on earth, and that your blood cannot be avenged by anyone from among the inhabitants of the earth and that no one but Allah shall avenge it. I have come to you, O son of Allah's Messenger as your guest, beseeching Allah through you for all my requests in this life and in the Hereafter. Verily those who beg Allah, beseech Him for their requests through you, those who seek revenge from among Allah's servants will be avenged through you.

Now walk a few steps, face the grave with your back to Qibla and recite:

اَلْحَمْدُ لِلّٰهِ الْوَاحِدِ الْأَحَدِ الْمُتَوَحِّدِ بِالْأُمُوْرِ كُلِّهَا، خَالِقِ الْخَلْقِ فَلَمْ يَعْزُبْ عَنْهُ شَيْءٌ مِنْ أَمْرِهِمْ، وَ عَالِمِ كُلِّ شَيْءٍ بِلَا تَعْلِيْمٍ؛ ضَمَّنَ الْأَرْضَ وَ مَنْ عَلَيْهَا دَمَكَ وَ ثَأْرَكَ يَا بْنَ رَسُوْلِ

اللهِ، أَشْهَدُ أَنَّ لَكَ مِنَ اللهِ مَا وَعَدَكَ مِنَ النَّصْرِ وَ الْفَتْحِ، وَ أَنَّ لَكَ مِنَ اللهِ الْوَعْدُ الْحَقُّ فِيْ هَلَاكِ عَدُوِّكَ وَ تَمَامِ مَوْعِدِهٖ إِيَّاكَ، أَشْهَدُ أَنَّهٗ قَاتَلَ مَعَكَ رِبِّيُّوْنَ كَثِيْرٌ كَمَا قَالَ اللهُ تَعَالىٰ : وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ فَمَا وَهَنُوْا لِمَا أَصَابَهُمْ.

Translation: Praise be to Allah, the One, the Only One who runs all the affairs, the creator of creatures, who is aware of all the affairs of His creatures and the one who has knowledge of everything without learning. O son of Allah's Messenger. The earth and everyone on it is responsible for your blood and for avenging you. I bear witness that Allah will fulfill His promise of support and victory to you and that Allah will fulfill His promise to you and complete it by destroying your enemies. I bear witness that innumerable godly men fought beside you as Allah, the exalted says: *"And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them."*

Then say Allahu Akbar seven times, walk a few steps, face the grave and recite:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهٗ شَرِيْكٌ فِي الْمُلْكِ، خَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا، أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ عَنِ اللهِ مَا أُمِرْتَ بِهٖ وَ وَفَيْتَ بِعَهْدِ اللهِ، وَ تَمَّتْ بِكَ كَلِمَاتُهٗ، وَ جَاهَدْتَ فِيْ سَبِيْلِهٖ حَتّٰى أَتَاكَ الْيَقِيْنُ، لَعَنَ اللهُ أُمَّةً قَتَلَتْكَ، وَ أُمَّةً خَذَلَتْكَ، وَ لَعَنَ اللهُ أُمَّةً خَذَّلَتْ عَنْكَ، اَللّٰهُمَّ إِنِّيْ أَشْهَدُ بِالْوِلَايَةِ لِمَنْ وَالَيْتَ وَ وَالَتْ رُسُلُكَ، وَ أَشْهَدُ بِالْبَرَائَةِ مِمَّنْ بَرِئْتَ مِنْهُ وَ بَرِئَتْ مِنْهُ رُسُلُكَ، اَللّٰهُمَّ الْعَنِ الَّذِيْنَ كَذَّبُوْا رَسُوْلَكَ، وَ هَدَمُوْا كَعْبَتَكَ، وَ حَرَّفُوْا كِتَابَكَ، وَ سَفَكُوْا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ، وَ أَفْسَدُوْا عِبَادَكَ وَ اسْتَذَلُّوْهُمْ، اَللّٰهُمَّ ضَاعِفْ لَهُمُ اللَّعْنَةَ فِيْمَا جَرَتْ بِهٖ سُنَّتُكَ فِيْ بَرِّكَ وَ بَحْرِكَ، اَللّٰهُمَّ الْعَنْهُمْ فِيْ سَمَائِكَ وَ

أَرْضِكَ. اَللّٰهُمَّ وَ اجْعَلْ لِيْ لِسَانَ صِدْقٍ فِيْ أَوْلِيَائِكَ، وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ، حَتّٰى تُلْحِقَنِيْ بِهِمْ، وَتَجْعَلَهُمْ لِيْ فَرَطًا وَتَجْعَلَنِيْ لَهُمْ تَبَعًا فِي الدُّنْيَا وَالْآخِرَةِ.

Translation: Praise be to Allah, Who has not taken unto Himself a consort or a son, neither has He any partner in the kingdom, the One Who created everything and determined for it a fixed measure. I bear witness that you conveyed what Allah commanded you to on His behalf, that you fulfilled the covenant of Allah, and that Allah's words are complete with you. I bear witness that you fought in the way of Allah till death came to you. Allah's curse be on the nation that killed you and on the nation that deserted you. Allah's curse be on the nation that made others desert you. O Allah, I bear witness that I love those whom You and Your messengers love. And I bear witness that I am aloof from those from whom You and Your messengers are aloof. O Allah, curse those who falsified Your Messenger, destroyed Your Kaaba, distorted Your Book, shed the blood of the family of Your Prophet and ruined Your slaves and disgraced them. O Allah, multiply Your curses on them based on Your traditions in Your lands and Your seas. O Allah, curse them in Your heavens and in Your earth. O Allah, appoint for me a truthful tongue among Your saints and make me love their sites until You unite me with them. O Allah, make them my leaders and appoint me among their followers in this life and in the Hereafter.

Then walk a few steps, recite Takbir seven times, recite Tahlil seven times, praise Allah seven times and sanctify Allah, seven times. Then answer Imam Husain's (a.s.) call by saying seven times:

لَبَّيْكَ دَاعِيَ اللّٰهِ،

Translation: I am at your service, O caller to Allah!

Then recite:

إِنْ كَانَ لَمْ يَجِبْكَ بَدَنِىْ فَقَدْ أَجَابَكَ قَلْبِىْ وَ شَعْرِىْ وَ بَشَرِىْ وَ رَأْيِىْ وَ هَوَاىَ عَلَى التَّسْلِيْمِ لِخَلَفِ النَّبِىِّ الْمُرْسَلِ، وَ السِّبْطِ الْمُنْتَجَبِ، وَ الدَّلِيْلِ الْعَالِمِ، وَ الْأَمِيْنِ الْمُسْتَخْزَنِ، وَ الْوَصِىِّ الْمُبَلِّغِ وَ الْمَظْلُوْمِ الْمُهْتَضَمِ، جِئْتُ انْقِطَاعًا إِلَيْكَ وَإِلٰى وَلَدِكَ وَ وَلَدِ وَلَدِكَ، الْخَلَفِ مِنْ بَعْدِكَ عَلٰى بَرَكَةِ الْحَقِّ، فَقَلْبِىْ لَكُمْ مُسَلِّمٌ، وَ أَمْرِىْ لَكُمْ مُتَّبِعٌ، وَ نُصْرَتِىْ لَكُمْ مُعَدَّةٌ، حَتّٰى يَحْكُمَ اللهُ وَ هُوَ خَيْرُ الْحَاكِمِيْنَ لِدِيْنِىْ وَ يَبْعَثُكُمْ، فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ، إِنِّىْ مِنَ الْمُؤْمِنِيْنَ بِرَجْعَتِكُمْ، لَا أُنْكِرُ لِلّٰهِ قُدْرَةً وَلَا أُكَذِّبُ لَهُ مَشِيَّةً، وَلَا أَزْعَمُ أَنَّ مَا شَاءَ لَا يَكُوْنُ.

Translation: Even though my body could not answer your call, my heart, my hair, skin, my volition and my desire have answered your call and have submitted to the remainder of the Prophet messenger, the chosen grandson, the knowledgeable guide, the entrusted guardian, the successor who announced the divine message and the wronged and the oppressed one. I have come only to you, your son and to the son of your son, the one who, with the blessing of truth, remains after you. My heart has submitted to you. I follow you in my affairs and my support is ready for you until Allah judges for my religion, and He is the best of the judges. And until Allah resurrects you, I shall be with you and only you, and not with your enemies. Indeed I believe in your return in the last period of time. I do not deny the power of Allah, I do not falsify His will, and I do not believe that something that Allah willed might not occur.

Then walk to the grave, stand besides it and recite:

سُبْحَانَ اللهِ، يُسَبِّحُ لِلّٰهِ ذِی الْمُلْكِ وَ الْمَلَكُوْتِ وَ يُقَدِّسُ بِأَسْمَائِهٖ جَمِيْعُ خَلْقِهٖ، سُبْحَانَ اللهِ الْمَلِكِ الْقُدُّوْسِ، رَبِّنَا وَ رَبِّ الْمَلَآئِكَةِ وَ الرُّوْحِ، اَللّٰهُمَّ اجْعَلْنِیْ فِیْ وَ فْدِكَ إِلٰی خَيْرِ بِقَاعِكَ وَ خَيْرِ خَلْقِكَ، اَللّٰهُمَّ الْعَنِ الْجِبْتَ وَ الطَّاغُوْتَ.

Translation: Glory be to Allah. All of Allah's creation glorify Him and glorify the names of Allah, the owner of the Kingdom and sovereignty. Glory be to Allah, the King, the most Holy, our Lord and the Lord of the angels and the spirit. O Allah, record me among Your guests who have come to the best of Your places and to the best of Your creation. O Allah, curse the tyrants and false deities.

Then raise your hands and spread your arms on the grave and recite:

أَشْهَدُ أَنَّكَ طُهْرٌ طَاهِرٌ مِنْ طُهْرٍ طَاهِرٍ، قَدْ طَهُرَتْ بِكَ الْبِلَادُ وَ طَهُرَتْ أَرْضٌ أَنْتَ فِيْهَا، وَ أَنَّكَ ثَأْرُ اللهِ فِی الْأَرْضِ حَتّٰی يَسْتَثِيْرُ لَكَ مِنْ جَمِيْعِ خَلْقِهٖ.

Translation: I bear witness that you are purity and you are pure, for purity and the pure one. Indeed, the lands have been purified through you and the land in which you are is purified by you. You are Allah's unavenged one on earth until He takes your revenge from all of His creation.

Then put your cheeks and hands on the grave; sit by his head and glorify Allah as much as you like. Request Him and ask for your needs. After that place your hands and cheeks by his feet and recite:

صَلَّى اللهُ عَلَيْكَ وَ عَلٰى رُوْحِكَ وَ بَدَنِكَ، فَلَقَدْ صَدَقْتَ وَ صَبَرْتَ، وَ أَنْتَ الصَّادِقُ الْمُصَدَّقُ، قَتَلَ اللهُ مَنْ قَتَلَكَ بِالْأَيْدِيْ وَ الْأَلْسُنِ.

Translation: Allah's blessings be on you, on your soul and your body. Indeed, you said the truth and you stayed patient. You are the truthful one whose truthfulness is certified. May Allah kill those who killed you with their hands and tongues.

Then go to the grave of his sons and praise them as much as you like; ask your Lord for your needs. After that face the graves of martyrs and recite standing:

اَلسَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّوْنَ، أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وأَنْصَارٌ، أَبْشِرُوْا بِمَوْعِدِ اللهِ لَا خُلْفَ لَهُ، وَ أَنَّ اللهَ مُدْرِكٌ بِكُمْ ثَأْرَكُمْ، وَ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ.

Translation: Peace be on you, O godly men. You have preceded us and you are our leaders while we are followers and supporters. Rejoice in the promise of Allah, which will not fail. Indeed Allah shall avenge you. You are the chiefs of the martyrs in this life and Hereafter.

Then stand behind the grave and perform as many ritual prayers as you want.

Imam (a.s.) added: Every time you go to the holy shrine, recite salutation and then walk to the grave and put your hands and cheeks on the grave. Do the same when you want to leave. Perform prayers in full near his grave as long as you are there. When you want to leave the holy shrine, bid farewell to him saying:

سَلَامُ اللّٰهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ وَ أَنْبِيَائِهِ الْمُرْسَلِيْنَ وَ عِبَادِهِ الصَّالِحِيْنَ عَلَيْكَ يَا بْنَ رَسُوْلِ اللّٰهِ، وَعَلٰى رُوْحِكَ وَ بَدَنِكَ، وَ ذُرِّيَّتِكَ وَ مَنْ حَضَرَكَ مِنْ أَوْلِيَآئِكَ.

Translation: Peace of Allah and peace of His proximate angels and His prophet messengers and His righteous slaves be on you. O son of Allah's Messenger, on your soul and your body, on your progeny and on those of your friends who come to you.

And when you want to return, repeat this entire Ziyarat just like you recited when you first entered the holy shrine. On reaching home, recite:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ سَلَّمَنِىْ وَ سَلَّمَ مِنِّىْ، اَلْحَمْدُ لِلّٰهِ فِى الْأُمُوْرِ كُلِّهَا وَ عَلٰى كُلِّ حَالٍ، اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

Translation: Praise be to Allah, who kept me safe and kept others safe from me. Praise be to Allah in all the affairs and in every state. Praise be to Allah, the Lord of the worlds.

Then say Allahu Akbar twenty-one times reciting carefully without haste, Insha Allah.

Tradition 17: Imam Sadiq (a.s.) said: Allah will record Hajj and Umrah for one who goes to the grave of Imam Husain (a.s.).

The narrator asked: May I be sacrificed on you, what should I recite when I go to his Ziyarat?

Imam (a.s.) said: Recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ الله، اَلسَّلَامُ عَلَيْكَ يَوْمَ وُلِدْتَ وَ يَوْمَ تَمُوْتُ وَيَوْمَ تُبْعَثُ حَيًّا، أَشْهَدُ أَنَّكَ حَيٌّ شَهِيْدٌ، تُرْزَقُ عِنْدَ رَبِّكَ، وَ أَتَوَالىٰ وَلِيَّكَ، وَ أَبْرَءُ مِنْ عَدُوِّكَ، وَ أَشْهَدُ أَنَّ الَّذِيْنَ قَاتَلُوْكَ وَ انْتَهَكُوْا حُرْمَتَكَ مَلْعُوْنُوْنَ عَلىٰ لِسَانِ النَّبِيِّ الْاُمِّيِّ، وَ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَ اٰتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ جَاهَدْتَ فِيْ سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، أَسْأَلُ اللهَ وَلِيَّكَ وَ وَلِيَّنَا أَنْ يَجْعَلَ تُحْفَتَنَا مِنْ زِيَارَتِكَ الصَّلَاةَ عَلىٰ نَبِيِّنَا، وَ الْمَغْفِرَةَ لِذُنُوْبِنَا، اِشْفَعْ لِيْ يَا بْنَ رَسُوْلِ اللهِ عِنْدَ رَبِّكَ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of Allah's Messenger. Peace be on you on the day you were born, on the day of your death and on the day on which you will be raised alive. I bear witness that you are a martyr who is alive, you are with your Lord while you receive sustenance. I love those who love you and I remain aloof from your enemies. I bear witness that those who fought you and trespassed your sanctity are cursed by the tongue of the Prophet of Mecca. I bear witness that you established prayer, paid Zakat, enjoined good, forbade evil and fought in the way of your Lord with wisdom and good advice. I ask Allah, your master and our master, to bless our Prophet and to forgive our sins as our gift for having performed your Ziyarat. O son of Allah's Messenger. Intercede for me with your Lord.

Tradition 18: Imam Sadiq (a.s.) said: Allah will record a thousand good deeds and erase a thousand sins for every step taken by one who goes to the Ziyarat of Imam Husain (a.s.) on foot. He will also increase his rank a thousand times for every step taken.

Imam (a.s.) added: When you arrive at Euphrates, perform Ghusl, carry your shoes and walk barefoot like a humble servant. Once you arrive at the door of the holy shrine, say Allahu Akbar four times. Then perform prayers near his grave and ask Allah for your needs.

Tradition 19: The narrator asked Imam Sadiq (a.s.) how he should salute Imam Husain (a.s.). Imam (a.s.) replied: recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللّٰهِ، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللّٰهِ، لَعَنَ اللّٰهُ مَنْ قَتَلَكَ، وَ لَعَنَ اللّٰهُ مَنْ أَعَانَ عَلَيْكَ، وَ مَنْ بَلَغَهُ ذٰلِكَ فَرَضِيَ بِهٖ، أَنَا إِلَى اللّٰهِ مِنْهُمْ بَرِيْءٌ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of Allah's Messenger. Allah's curse be on those who killed you. Allah's curse be on those who helped against you and upon those who heard about your killing and were pleased with it. I seek proximity to Allah by remaining aloof from them.

Tradition 20: Imam Sadiq (a.s.) said: When you go to the grave of Imam Husain (a.s.), recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللّٰهِ، لَعَنَ اللّٰهُ مَنْ قَتَلَكَ، وَ لَعَنَ اللّٰهُ مَنْ شَرِكَ فِيْ دَمِكَ، وَ مَنْ بَلَغَهُ ذٰلِكَ فَرَضِيَ بِهٖ، وَ أَنَا إِلَى اللّٰهِ مِنْهُمْ بَرِيْءٌ.

Translation: Peace be on you, O Abu Abdullah. Allah's curse be on those who killed you. Allah's curse be on those who took part in shedding your blood and on those who heard of your killing and were pleased with it. I seek proximity to Allah by remaining aloof from them.

Tradition 21: Imam Sadiq (a.s.) said: When you go to the Ziyarat of the grave of Imam Husain (a.s.), fast on

Wednesday, Thursday and Friday. When you want to leave your house, gather your family and recite the supplication of travel. Perform a Ghusl before you leave and recite during it:

اَللّٰهُمَّ طَهِّرْنِيْ وَ طَهِّرْ قَلْبِيْ، وَ اشْرَحْ لِيْ صَدْرِيْ، وَ أَجْرِ عَلٰى لِسَانِيْ ذِكْرَكَ وَ مِدْحَتَكَ، وَ الثَّنَاءَ عَلَيْكَ، فَإِنَّهُ لَا قُوَّةَ إِلاَّ بِكَ، وَ قَدْ عَلِمْتُ أَنَّ قِوَامَ دِيْنِيَ التَّسْلِيْمُ لِأَمْرِكَ، وَ الْاِتِّبَاعُ لِسُنَّةِ نَبِيِّكَ، وَ الشَّهَادَةُ عَلٰى جَمِيْعِ أَنْبِيَائِكَ وَ رُسُلِكَ إِلٰى جَمِيْعِ خَلْقِكَ، اَللّٰهُمَّ اجْعَلْهُ نُوْرًا وَ طَهُوْرًا، وَحِرْزًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ آفَةٍ وَعَاهَةٍ، وَ مِنْ شَرِّ مَا أَخَافُ وَ أَحْذَرُ.

Translation: O Allah, purify me and my heart. Expand my chest and allow my tongue to praise and glorify You. Indeed there is no power except with You. I have indeed understood that the foundation of my religion is submitting to Your orders, following the traditions of Your Prophet and testifying to the truth of all Your prophets and messengers whom You sent to all Your creation. O Allah, make this bath a light and a purification for me and make it my cure from every illness, disease, plague and disability and make it my protection against the evil of that which frightens and alerts me.

Then recite when you are leaving the house:

اَللّٰهُمَّ إِنِّيْ إِلَيْكَ وَجَّهْتُ وَجْهِيْ، وَإِلَيْكَ فَوَّضْتُ أَمْرِيْ، وَإِلَيْكَ أَسْلَمْتُ نَفْسِيْ، وَإِلَيْكَ أَلْجَأْتُ ظَهْرِيْ، وَعَلَيْكَ تَوَكَّلْتُ، لَا مَلْجَأَ وَ لَا مَنْجَا إِلاَّ إِلَيْكَ، تَبَارَكْتَ وَ تَعَالَيْتَ، عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ.

Translation: O Allah, I have turned my face to You, entrusted my affairs to You, submitted myself to You,

protected my back with You and I have relied on You. There is no refuge or shelter except with You. You are blessed and exalted. Mighty is Your protection and exalted is Your praise.

Then recite:

بِسْمِ اللهِ وَ بِاللهِ، وَ مِنَ اللهِ وَإِلَى اللهِ، وَفِيْ سَبِيْلِ اللهِ، وَ عَلٰى مِلَّةِ رَسُوْلِ اللهِ ﷺ، عَلَى اللهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيْبُ، فَاطِرِ السَّمَاوَاتِ السَّبْعِ وَ الْأَرَضِيْنَ السَّبْعِ، وَ رَبِّ الْعَرْشِ الْعَظِيْمِ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ، وَ احْفَظْنِيْ فِيْ سَفَرِيْ، وَ اخْلُفْنِيْ فِيْ أَهْلِيْ بِأَحْسَنِ الْخَلَفِ، اَللّٰهُمَّ إِلَيْكَ تَوَجَّهْتُ، وَإِلَيْكَ خَرَجْتُ، وَإِلَيْكَ وَفَدْتُ، وَلِخَيْرِكَ تَعَرَّضْتُ، وَ بِزِيَارَةِ حَبِيْبِكَ تَقَرَّبْتُ، اَللّٰهُمَّ لَا تَمْنَعْنِيْ خَيْرَ مَا عِنْدَكَ بِشَرِّ مَا عِنْدِيْ، اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ، وَ كَفِّرْ عَنِّيْ سَيِّئَاتِيْ، وَحُطَّ عَنِّيْ خَطَايَايَ، وَ اقْبَلْ مِنِّيْ حَسَنَاتِيْ.

Translation: In the name of Allah, by Allah, from Allah, to Allah and in the way of Allah as one who is in the Ummah of Allah's Messenger. I rely on Allah and to Him I shall return. He is the Creator of the seven heavens and the seven earths and the Lord of the great throne. O Allah, bless Muhammad and Aale Muhammad (a.s.). Protect me on my journey and act as my replacement for my family in the best way. O Allah, I have turned to You, I am traveling to You, I am coming to You as Your guest. I have exposed myself to Your blessings and I seek proximity through the Ziyarat of the love of Your beloved. O Allah, do not deprive me of the blessings which are with You because of the sins I have committed. O Allah, forgive my sins, pardon my bad deeds, erase my errors and accept my good deeds.

Then recite three times:

اَللّٰهُمَّ اجْعَلْنِیْ فِیْ دِرْعِكَ الْحَصِیْنَةِ، الَّتِیْ تَجْعَلُ فِیْهَا مَنْ تُرِیْدُ، اَللّٰهُمَّ إِنِّیْ أَبْرَءُ إِلَیْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ.

Translation: O Allah, place me in Your protective shield in which You place whomsoever You will. O Allah, I am aloof from any will and power except to you.

Then recite Surah Hamd, Surah Falaq, Surah Naas, Surah Tauhid, Surah Qadr, Ayatal Kursi, Surah Yasin and Verses 21 to 24 of Surah Hashr. Do not use scented oils or kohl until you reach Euphrates and speak and joke less. Glorify the Almighty Allah more and beware of quarrelling or being cheerful. Recite when you walk or ride:

اَللّٰهُمَّ إِنِّیْ أَعُوْذُ بِكَ مِنْ سَطَوَاتِ النَّكَالِ وَ عَوَاقِبَ الْوَبَالِ، وَ فِتْنَةِ الضَّلَالِ، وَ مِنْ أَنْ تَلْقَانِیْ بِمَكْرُوْهٍ، وَ أَعُوْذُ بِكَ مِنَ الْحَبْسِ وَ اللَّبْسِ، وَ مِنْ وَسْوَسَةِ الشَّیْطَانِ، وَ طَوَارِقِ السَّوْءِ، وَ مِنْ شَرِّ كُلِّ ذِیْ شَرٍّ، وَ مِنْ شَرِّ شَیَاطِیْنِ الْجِنِّ وَ الْإِنْسِ، وَ مِنْ شَرِّ مَنْ یَنْصُبُ لِأَوْلِیَآءِ اللهِ الْعَدَاوَةَ، وَ مِنْ أَنْ یَفْرُطُوْا عَلَیَّ وَ أَنْ یَطْغُوْا، وَ أَعُوْذُ بِكَ مِنْ شَرِّ عُیُوْنِ الظُّلْمَةِ وَ مِنْ شَرِّ كُلِّ ذِیْ شَرٍّ، وَ مِنْ شَرِّكِ إِبْلِیْسَ وَ مَنْ یَرُدُّ عَنِ الْخَیْرِ بِاللِّسَانِ وَ الْیَدِ.

Translation: O Allah, I seek refuge with You from the punishments of the dominating powers, from the evil ends, from afflictions caused by going astray and from any misfortune that you may find with me. I seek refuge with You from imprisonment, confusion, satanic whispers, terrible misfortunes, from the evil of anyone with evil, from the evil of the demons from Jinns and men and from the evil of those who incite animosity against the Wali of Allah and from their violence and aggression against me. I seek refuge with You from the spies of the oppressors, from the evil of

anyone with evil, from the traps of Iblis and from those who prevent from blessings with their hands and tongues.

If you were afraid of something, recite:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ، بِهِ احْتَجَبْتُ وَ بِهِ اعْتَصَمْتُ، اَللّٰهُمَّ اعْصِمْنِيْ مِنْ شَرِّ خَلْقِكَ، فَإِنَّمَا أَنَا بِكَ وَ أَنَا عَبْدُكَ.

Translation: There is no will or power except with Allah. I seek refuge and protect myself with Him. O Allah, protect me from the evil of Your creation, for verily I am Your servant and in Your refuge.

When you reach Euphrates, recite before crossing it:

اَللّٰهُمَّ أَنْتَ خَيْرُ مَنْ وَفَدَ إِلَيْهِ الرِّجَالُ، وَ أَنْتَ يَا سَيِّدِيْ أَكْرَمُ مَأْتِيٍّ وَ أَكْرَمُ مَزُوْرٍ، وَ قَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَ لِكُلِّ وَافِدٍ تُحْفَةً، وَ قَدْ أَتَيْتُكَ زَائِرًا قَبْرَ ابْنِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ، فَاجْعَلْ تُحْفَتَكَ إِيَّايَ فَكَاكَ رَقَبَتِيْ مِنَ النَّارِ، وَ تَقَبَّلْ مِنِّيْ عَمَلِيْ، وَ اشْكُرْ سَعْيِيْ، وَ ارْحَمْ مَسِيْرِيْ إِلَيْكَ بِغَيْرِ مَنٍّ مِنِّيْ، بَلْ لَكَ الْمَنُّ عَلَيَّ إِذْ جَعَلْتَ لِيَ السَّبِيْلَ إِلٰى زِيَارَتِهِ، وَ عَرَّفْتَنِيْ فَضْلَهُ، وَ حَفَظْتَنِيْ حَتّٰى بَلَّغْتَنِيْ قَبْرَ ابْنِ وَلِيِّكَ، وَ قَدْ رَجَوْتُكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ لَا تَقْطَعْ رَجَائِيْ، وَ قَدْ أَتَيْتُكَ فَلَا تُخَيِّبْ أَمَلِيْ، وَ اجْعَلْ هٰذَا كَفَّارَةً لِمَا كَانَ قَبْلَهُ مِنْ ذُنُوْبِيْ، وَ اجْعَلْنِيْ مِنْ أَنْصَارِهِ، يَا أَرْحَمَ الرَّاحِمِيْنَ.

Translation: O Allah, You are the best one to whom men have traveled and You, O my master, are the most honorable one to whom one can go and the most honorable one to be visited. You have appointed a present for every visitor and a gift for every guest and I have come to You as a visitor of the grave of the son of Your Prophet, peace be on

him. Therefore, make release from Hell Your gift to me. Accept my deed, appreciate my efforts and have mercy on me from traveling to You, although I do not consider this a favor from me. On the contrary, the favor is from You to me for making it possible for me to come to his Ziyarat, for allowing me to know his merits and for protecting me until I arrived at the grave of the son of Your Wali. I have wished for Your mercy; so send Your blessings on Muhammad and Aale Muhammad (a.s.). Do not deprive me of that which I have wished for. I have come to You, so do not disappoint me and make this a penance for my past sins and make me among his supporters, O the most merciful of the merciful ones.

Then cross the Euphrates and recite:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ اجْعَلْ سَعْيِيْ مَشْكُوْرًا وَ ذَنْبِيْ مَغْفُوْرًا، وَ عَمَلِيْ مَقْبُوْلًا، وَ اغْسِلْنِيْ مِنَ الْخَطَايَا وَ الذُّنُوْبِ، وَ طَهِّرْ قَلْبِيْ مِنْ كُلِّ آفَةٍ تَمْحَقُ دِيْنِيْ، أَوْ تُبْطِلُ عَمَلِيْ يَا أَرْحَمَ الرَّاحِمِيْنَ.

Translation: O Allah, bless Muhammad and Aale Muhammad (a.s.). Allow my efforts to be appreciated, my sins to be forgiven and my deeds to be accepted. And cleanse me from mistakes and sins and purify my heart from any disease which destroys my religion and nullifies my deeds, O most merciful of merciful ones.

Then enter Nainawa and stay there. Do not use any scented oils or kohl and do not eat meat as long as you are there. After that come to the shore in its closest part to the grave of Imam Husain (a.s.) and perform a Ghusl while you are covered. Recite during the Ghusl:

اَللّٰهُمَّ طَهِّرْنِيْ وَ طَهِّرْلِيْ قَلْبِيْ وَ اشْرَحْ لِيْ صَدْرِيْ، وَ أَجْرِ عَلٰى لِسَانِيْ مَحَبَّتَكَ وَ مِدْحَتَكَ وَ الثَّنَاءَ عَلَيْكَ، فَإِنَّهٗ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ، وَ قَدْ عَلِمْتُ أَنَّ قِوَامَ دِيْنِيَ التَّسْلِيْمُ لِأَمْرِكَ، وَ الشَّهَادَةُ عَلٰى جَمِيْعِ أَنْبِيَائِكَ وَ رُسُلِكَ بِالْأُلْفَةِ بَيْنَهُمْ، أَشْهَدُ أَنَّهُمْ أَنْبِيَاؤُكَ وَ رُسُلُكَ إِلٰى جَمِيْعِ خَلْقِكَ، اَللّٰهُمَّ اجْعَلْهُ لِيْ نُوْرًا وَ طَهُوْرًا وَ حِرْزًا وَ شِفَاءً مِنْ كُلِّ سُقْمٍ وَ دَاءٍ، وَ مِنْ كُلِّ آفَةٍ وَ عَاهَةٍ، وَ مِنْ شَرِّ مَا أَخَافُ وَ أَحْذَرُ، اَللّٰهُمَّ طَهِّرْ بِهٖ قَلْبِيْ وَ جَوَارِحِيْ، وَ عِظَامِيْ وَ لَحْمِيْ وَ دَمِيْ، وَ شَعْرِيْ وَ بَشَرِيْ، وَ مُخِّيْ وَ عَصَبِيْ، وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّيْ، وَ اجْعَلْهُ لِيْ شَاهِدًا يَوْمَ فَقْرِيْ وَ فَاقَتِيْ.

Translation: O Allah, purify me and my heart, expand my chest and allow my tongue to praise and glorify You and to speak of Your love. Indeed there is no will or power except with You. I have indeed understood that the foundation of my religion is submitting to Your orders and testifying that all of Your prophets and messengers are united. I bear witness that they are all Your prophets and messengers who were sent to all of Your creation. O Allah, make this a light and purification for me and make it my cure from every illness, disease, plague and disability and make it my protection against the evil of that which frightens and alerts me. O Allah, purify my heart, organs, bones, flesh, blood, hair, skin, brain, nerves and my weight which is carried by the earth with this bath. Make it my witness on the day of my poverty and need.

Then wear the most purified clothes and recite Allahu Akbar thirty times. After that recite:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ إِلَيْهِ قَصَدْتُ فَبَلَّغَنِىْ، وَإِيَّاهُ أَرَدْتُ فَقَبِلَنِىْ وَلَمْ يَقْطَعْ بِىْ، وَ رَحْمَتَهُ ابْتَغَيْتُ فَسَلَّمَنِىْ، اَللّٰهُمَّ أَنْتَ حِصْنِىْ وَ كَهْفِىْ، وَ حِرْزِىْ وَ رَجَائِىْ وَ أَمَلِىْ، لَا إِلٰهَ إِلاَّ أَنْتَ يَا رَبَّ الْعَالَمِيْنَ.

Translation: Praise be to Allah whom I sought and He allowed me to reach Him, the One whom I wanted and He accepted me and He did not deprive me, the One whose mercy I desired and He kept me safe. O Allah, You are my protective fort and cave and You are my refuge, my hope and my wish. There is no god but You, O Lord of the worlds.

Recite when you want to begin walking to the grave:

اَللّٰهُمَّ إِنِّىْ أَرَدْتُكَ فَأَرِدْنِىْ، وَأَنِّىْ أَقْبَلْتُ بِوَجْهِىْ إِلَيْكَ فَلَا تُعْرِضْ بِوَجْهِكَ عَنِّىْ، فَإِنْ كُنْتَ عَلَىَّ سَاخِطًا فَتُبْ عَلَىَّ، وَ ارْحَمْ مَسِيْرِىْ إِلَى ابْنِ حَبِيْبِكَ، أَبْتَغِىْ بِذٰلِكَ رَضَاكَ عَنِّىْ فَارْضِ عَنِّىْ، وَلَا تُخَيِّبْنِىْ يَا أَرْحَمَ الرَّاحِمِيْنَ.

Translation: O Allah, I desire You so You desire me. I have turned my face to You so do not turn Your face away from me. And if You are dissatisfied with me, accept my repentance and have mercy on me for traveling to the son of Your beloved while seeking Your pleasure. Therefore, be pleased with me and do not disappoint me, O most merciful of the merciful ones.

Then walk barefoot calmly and with reverence while continuously reciting Takbir and Tahlil and glorifying, praising and extolling Allah and His Messengers. Also recite:

اَلْحَمْدُ لِلّٰهِ الْوَاحِدِ الْمُتَوَحِّدِ بِالْأُمُوْرِ كُلِّهَا، خَالِقِ الْخَلْقِ لَمْ يَعْزُبْ عَنْهُ شَيْءٌ مِنْ أُمُوْرِهِمْ، وَ عَالِمِ كُلِّ شَيْءٍ بِغَيْرِ تَعْلِيْمٍ، صَلَوَاتُ اللّٰهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ، وَ أَنْبِيَائِهِ الْمُرْسَلِيْنَ وَ رُسُلِهِ أَجْمَعِيْنَ عَلٰى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَوْصِيَاءِ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَنْعَمَ عَلَيَّ وَ عَرَّفَنِيْ فَضْلَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ.

Translation: Praise be to Allah, the One, Who runs all the affairs alone. He is the creator of the creatures and none of their affairs escape Him. He knows everything without being taught. Allah's blessings and the blessings of His proximate angels and all of His prophet messengers be on Muhammad and his Ahle Bayt (a.s.), his successors. Praise be to Allah, who bestowed His favors on me by making me understand the merits of Muhammad and his Ahle Bayt (a.s.).

Then walk a few steps taking small steps. Once you arrive at the mound, face the grave, stop and say Allahu Akbar thirty times. After that recite:

لَا إِلٰهَ إِلَّا اللّٰهُ فِيْ عِلْمِهِ مُنْتَهٰى عِلْمِهِ وَ لَا إِلٰهَ إِلَّا اللّٰهُ بَعْدَ عِلْمِهِ مُنْتَهٰى عِلْمِهِ، وَ لَا إِلٰهَ إِلَّا اللّٰهُ مَعَ عِلْمِهِ مُنْتَهٰى عِلْمِهِ، وَ الْحَمْدُ لِلّٰهِ فِيْ عِلْمِهِ مُنْتَهٰى عِلْمِهِ، وَ الْحَمْدُ لِلّٰهِ بَعْدَ عِلْمِهِ مُنْتَهٰى عِلْمِهِ، وَ الْحَمْدُ لِلّٰهِ مَعَ عِلْمِهِ مُنْتَهٰى عِلْمِهِ، وَ سُبْحَانَ اللّٰهِ فِيْ عِلْمِهِ مُنْتَهٰى عِلْمِهِ، وَ سُبْحَانَ اللّٰهِ بَعْدَ عِلْمِهِ مُنْتَهٰى عِلْمِهِ ،وَ سُبْحَانَ اللّٰهِ مَعْ عِلْمِهِ مُنْتَهٰى عِلْمِهِ وَ الْحَمْدُ لِلّٰهِ بِجَمِيْعِ مَحَامِدِهٖ عَلٰى جَمِيْعِ نِعَمِهِ، وَ لَا إِلٰهَ إِلَّا اللّٰهُ وَ اللّٰهُ أَكْبَرُ، وَ حَقٌّ لَهٗ ذٰلِكَ، لَا إِلٰهَ إِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ، لَا إِلٰهَ إِلَّا اللّٰهُ الْعَلِيُّ الْعَظِيْمُ، لَا إِلٰهَ إِلَّا اللّٰهُ نُوْرُ السَّمَاوَاتِ السَّبْعِ، وَ نُوْرُ الْأَرَضِيْنَ

السَّبْعِ، وَنُوْرُ الْعَرْشِ الْعَظِيْمِ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللّٰهِ وَابْنَ حُجَّتِهٖ، اَلسَّلَامُ عَلَيْكُمْ يَا مَلَآئِكَةَ اللّٰهِ وَزُوَّارَ قَبْرِ ابْنِ نَبِيِّ اللّٰهِ صلى الله عليه وآله وسلم،

Translation: There is no god except Allah, in His knowledge and in the extent of His knowledge. And there is no god but Allah, after His knowledge and in the extent of His knowledge. And there is no god but Allah with His knowledge and in the extent of His knowledge. Praise is due to Allah, in His knowledge and in the extent of His knowledge. And praise is due to Allah, after His knowledge and in the extent of His knowledge. And praise is due to Allah, with His knowledge and in the extent of His knowledge. Glorified is Allah, in His knowledge and in the extent of His knowledge. And glorified is Allah in His knowledge and in the extent of His knowledge. And glorified is Allah after His knowledge and in the extent of His knowledge. And glorified is Allah with His knowledge and in the extent of His knowledge. And praise is for Allah with all of His praises and for all of His blessings. There is no god but Allah, and Allah is the greatest and He truly is worthy of that. There is no god but Allah, the patient, the honorable. There is no god but Allah, the exalted, the great . There is no god but Allah, the light of the seven heavens, the light of the seven earths and the light of the great throne. And praise be to Allah, the Lord of the worlds. Peace be on you, O Allah's proof and the son of His Proof. Peace be on you, O Allah's angels and the visitors of the grave of the son of Allah's Prophet.

Then take ten steps, say Allahu Akbar thirty times and recite while walking:

لَا إِلٰهَ إِلَّا اللّٰهُ تَهْلِيْلًا لَا يُحْصِيْهِ غَيْرُهٗ قَبْلَ كُلِّ وَاحِدٍ، وَ بَعْدَ كُلِّ وَاحِدٍ، وَ مَعَ كُلِّ وَاحِدٍ، وَ عَدَدَ كُلِّ وَاحِدٍ، وَ سُبْحَانَ اللّٰهِ تَسْبِيْحًا لَا يُحْصِيْهِ غَيْرُهٗ قَبْلَ كُلِّ وَاحِدٍ، وَ بَعْدَ كُلِّ وَاحِدٍ، وَ مَعَ كُلِّ وَاحِدٍ، وَعَدَدَ كُلِّ وَاحِدٍ، وَ سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَا إِلٰهَ إِلَّا اللّٰهُ وَ اللّٰهُ أَكْبَرُ، قَبْلَ كُلِّ وَاحِدٍ، وَ بَعْدَ كُلِّ وَاحِدٍ، وَ مَعَ كُلِّ وَاحِدٍ، وَعَدَدَ كُلِّ وَاحِدٍ أَبَدًا أَبَدًا أَبَدًا، اَللّٰهُمَّ إِنِّيْ أُشْهِدُكَ وَ كَفٰى بِكَ شَهِيْدًا فَاشْهَدْ لِيْ إِنِّيْ أَشْهَدُ أَنَّكَ حَقٌّ وَ أَنَّ رَسُوْلَكَ حَقٌّ، وَأَنَّ قَوْلَكَ حَقٌّ، وَ أَنَّ قَضَائَكَ حَقٌّ، وَ أَنَّ قَدَرَكَ حَقٌّ، وَ أَنَّ فِعْلَكَ حَقٌّ، وَ أَنَّ جَنَّتَكَ حَقٌّ، وَ أَنَّكَ مُمِيْتُ الْأَحْيَاءِ، وَ أَنَّكَ مُحْيِي الْمَوْتٰى، وَ أَنَّكَ بَاعِثُ مَنْ فِي الْقُبُوْرِ، وَ أَنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيْهِ، وَ أَنَّكَ لَا تُخْلِفُ الْمِيْعَادَ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللّٰهِ وَ ابْنَ حُجَّتِهٖ، اَلسَّلَامُ عَلَيْكُمْ يَا مَلَآئِكَةَ اللّٰهِ وَيَا زُوَّارَ قَبْرِ أَبِيْ عَبْدِ اللّٰهِ عَلَيْهِ السَّلَامُ.

Translation: There is no god but Allah, a Tahlil which cannot be counted by anyone other than Allah and which existed before anyone, which will exist after everyone, which exists with everyone and which is equal to the number of everyone. Glorified is Allah, a glorification which cannot be counted by anyone other than Allah and which existed before anyone, which will exist after everyone, which exists with everyone and which is equal to the number of everyone. Glorified is Allah and praise be to Allah, and there is no god but Allah and Allah is the greatest before anyone, after everyone, with everyone and equal to the number of everyone, forever and ever and ever. O Allah, I make You witness and You are sufficient as a witness. Therefore be my witness that: I bear witness to Your truth and the truth of Your Messenger, the truth of Your words, the truth of Your will, the truth of Your destiny, the truth of Your actions, the truth of Your raising, the truth of Your Hell and the truth of Your Paradise. I bear witness that You truly

take the life of those who are alive and give life to those who are dead, that You will surely raise those who are in the graves, that You will gather the people for a Day about which there is no doubt and that You do not go against Your promises. Peace be on you, O Allah's Proof and son of His Proof. Peace be on you, O Allah's angels and O visitors of the grave of Abu Abdullah.

Then walk a few steps, taking small steps calmly and with reverence while reciting Takbir and Tahlil and while glorifying, praising and extolling Allah and His Messengers. At the eastern door, stand at the entrance and recite:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحدَهُ لَا شَرِيْكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا ﷺ عَبْدُهُ وَ رَسُوْلُهُ، وَ أَمِيْنُ اللهِ عَلٰى خَلْقِهِ، وَ أَنَّهُ سَيِّدُ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ، وَ أَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَ الْمُرْسَلِيْنَ، سَلَامٌ عَلٰى رَسُوْلِ اللهِ، اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدَانَا لِهٰذَا وَ مَا كُنَّا لِنَهْتَدِىَ لَوْلَا أَنْ هَدَانَا اللهُ، لَقَدْ جَائَتْ رُسُلُ رَبِّنَا بِالْحَقِّ، اَللّٰهُمَّ إِنِّىْ أَشْهَدُ أَنَّ هٰذَا قَبْرُ ابْنِ حَبِيْبِكَ وَ صَفْوَتِكَ مِنْ خَلْقِكَ، وَ أَنَّهُ الْفَائِزُ بِكَرَامَتِكَ، أَكْرَمْتَهُ بِكِتَابِكَ، وَ خَصَصْتَهُ وَ ائْتَمَنْتَهُ عَلٰى وَحْيِكَ، وَ أَعْطَيْتَهُ مَوَارِيْثَ الْأَنْبِيَاءِ، وَ جَعَلْتَهُ حُجَّةً عَلٰى خَلْقِكَ مِنَ الْأَصْفِيَاءِ، فَأَعْذَرَ فِى الدُّعَاءِ، وَ بَذَلَ مُهْجَتَهُ فِيْكَ، لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الضَّلَالَةِ، وَ الْجَهَالَةِ وَ الْعَمٰى، وَ الشَّكِّ وَ الْاِرْتِيَابِ إِلٰى بَابِ الْهُدٰى مِنَ الرَّدٰى، وَ أَنْتَ تَرٰى وَ لَا تُرٰى، وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلٰى، حَتّٰى ثَارَ عَلَيْهِ مِنْ خَلْقِكَ مَنْ غَرَّتْهُ الدُّنْيَا وَ بَاعَ الْآخِرَةَ بِالثَّمَنِ الْأَوْكَسِ الْأَدْنٰى، وَ أَسْخَطَكَ وَ أَسْخَطَ رَسُوْلَكَ، وَ أَطَاعَ مِنْ عَبِيْدِكَ مِنْ أَهْلِ الشِّقَاقِ وَ النِّفَاقِ، وَ حَمَلَةِ الْأَوْزَارِ مَنِ اسْتَوْجَبَ النَّارَ، لَعَنَ اللهُ قَاتِلِىْ وُلْدِ رَسُوْلِكَ، وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيْمَ.

Translation: I bear witness that there is no god but Allah. He is alone and has no partners. And I bear witness

that Muhammad is His servant and Messenger; that he is Allah's trustee over His creation and that he is the master of the first and the last and the master of the prophets and messengers. Peace be on Allah's Messenger. Praise be to Allah who guided us to this and if it was not for Allah's guidance, we would not have been guided. Indeed the messengers of our Lord came with the truth. O Allah, I bear witness that this is the grave of the son of Your beloved and Your chosen one from among Your creation and he has achieved victory with Your honor. You have honored him with Your Book, designated him and entrusted him with revelation, given him the inheritance of the prophets and appointed him to be a divine proof from among the chosen ones of Your creation. He strives to call the people to You. He gave the blood of his heart and Your way to save Your slaves from going astray, from ignorance and blindness and from doubt and confusion and to lead them to the door of guidance from rejection. Indeed you see but cannot be seen and You are at the highest place from where You observe everything. Until some of Your creation, who were attracted by this world and who had sold their Hereafter for the lowest and least valuable of prices, rose against him and angered You and Your Messenger by obeying the tyrant rulers, hypocrites, sinful ones and those on whom Hell is made incumbent from among Your servants. Allah's curse be on the killers of the son of Your Messenger and may their painful chastisement be multiplied.

Then go closer to the grave and recite:

اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسٰى كَلِيمِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسٰى رُوحِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ

أَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ أَبِيْ طَالِبٍ وَصِيِّ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ بْنِ عَلِيٍّ الزَّكِيِّ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ النِّسَاءِ الْعَالَمِيْنَ، الصِّدِّيْقَةِ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيْقُ الشَّهِيْدُ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الرَّضِيُّ الْبَارُّ التَّقِيُّ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْوَفِيُّ النَّقِيُّ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ عَبَدْتَ اللهَ مُخْلِصًا حَتّٰى أَتَاكَ الْيَقِيْنُ، اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِيْ حَلَّتْ بِفِنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُحْدِقِيْنَ بِكَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ وَ زُوَّارِ قَبْرِ ابْنِ نَبِيِّ اللهِ.

Translation: Peace be on you, O inheritor of Adam, the chosen one of Allah. Peace be on you, O inheritor of Nuh, the prophet of Allah. Peace be on you, O inheritor of Ibrahim, the friend of Allah. Peace be on you, O inheritor of Musa, the one addressed by Allah. Peace be on you, O inheritor of Isa, the spirit of Allah. Peace be on you, O inheritor of Muhammad, the beloved of Allah. Peace be on you, O inheritor of Ali, the successor of Allah's Messenger. Peace be on you, O inheritor of Hasan, the pious. Peace be on you, O inheritor of Fatima Zahra, mistress of the women of the worlds and the most truthful one. Peace be on you, O most truthful martyr. Peace be on you, O pleasant, pious pure successor. Peace be on you, O loyal and righteous one. I bear witness that you established prayers, paid Zakat, enjoined good, forbade evil and worshipped Allah sincerely until death came to you. Peace on you, O Abu Abdullah and Allah's mercy and blessings be on you. Peace be on you and on the souls who dismounted in your vicinity and stayed in your entourage. Peace be on Allah's angels who have surrounded you. Peace be on Allah's angels and the visitors of the grave of the son of Allah's Prophet.

Then enter the holy shrine and recite while entering:

اَلسَّلَامُ عَلٰی مَلَآئِکَةِ اللّٰهِ الْمُقَرَّبِیْنَ، اَلسَّلَامُ عَلٰی مَلَآئِکَةِ اللّٰهِ الْمُنْزَلِیْنَ، اَلسَّلَامُ عَلٰی مَلَآئِکَةِ اللّٰهِ الْمُسَوِّمِیْنَ، اَلسَّلَامُ عَلٰی مَلَآئِکَةِ اللّٰهِ الَّذِیْنَ هُمْ مُقِیمُوْنَ فِیْ هٰذَا الْحَائِرِ بِإِذْنِ رَبِّهِمْ، اَلسَّلَامُ عَلٰی مَلَآئِکَةِ اللّٰهِ الَّذِیْنَ هُمْ فِیْ هٰذَا الْحَائِرِ یَعْمَلُوْنَ لِأَمْرِ اللّٰهِ مُسَلِّمُوْن، اَلسَّلَامُ عَلَیْكَ یَا بْنَ رَسُوْلِ اللّٰهِ، وَ ابْنَ أَمِیْنِ اللّٰهِ، وَ ابْنَ خَالِصَةِ اللّٰهِ، اَلسَّلَامُ عَلَیْكَ یَا أَبَا عَبْدِ اللّٰهِ .إِنَّا لِلّٰهِ وَإِنَّا إِلَیْهِ رَاجِعُوْنَ، مَا أَعْظَمَ مُصِیْبَتَكَ عِنْدَ جَدِّكَ رَسُوْلِ اللّٰهِ ﷺ وَ مَا أَعْظَمَ مُصِیْبَتَكَ عِنْدَ مَنْ عَرَفَ اللّٰهَ عَزَّوَجَلَّ، وَ أَجَلَّ مُصِیْبَتَكَ عِنْدَ الْمَلَأِ الْأَعْلٰی، وَ عِنْدَ أَنْبِیَاءِ اللّٰهِ وَعِنْدَ رُسُلِ اللّٰهِ، اَلسَّلَامُ مِنِّیْ إِلَیْكَ وَ التَّحِیَّةُ مَعَ عَظِیْمِ الرَّزِیَّةِ عَلَیْكَ، کُنْتَ نُوْرًا فِیْ الْأَصْلَابِ الشَّامِخَةِ، وَ نُوْرًا فِیْ ظُلُمَاتِ الْأَرْضِ، وَ نُوْرًا فِیْ الْهَوَاءِ، وَ نُوْرًا فِیْ السَّمَاوَاتِ الْعُلٰی، کُنْتَ فِیْهَا نُوْرًا سَاطِعًا لَا یُطْفَئُ، وَأَنْتَ النَّاطِقُ بِالْهُدٰی.

Translation: Peace be on Allah's proximate angels. Peace be on Allah's descending angels. Peace be on Allah's distinguished angels. Peace be on Allah's angels who reside in this holy sanctuary with the permission of Allah. Peace be on Allah's angels who work in this holy sanctuary and submit to the orders of Allah. Peace be on you, O son of Allah's Messenger, son of Allah's trustee and sincere servant. Peace be on you, O Abu Abdullah. Indeed we belong to Allah and to Him we shall return. How great your tragedy is with your grandfather, Allah's Messenger. And how great your tragedy is with those who know Allah, the Great and Almighty! And how great is your tragedy with the exalted assembly (high above) and with Allah's prophets and messengers! My salutations and greetings to you while I am much aggrieved over you. You were a light in the lofty loins, a light in the darkness of the earth, a light in the air

and a light in the high heavens where you were a shinning light, which will not be extinguished. Indeed you are the announcer of guidance.

Then take a few steps, say Allahu Akbar seven times, recite Tahlil seven times, praise Allah seven times and sanctify Allah seven times. After that answer Imam Husain's (a.s.) call by saying seven times:

لَبَّيْكَ دَاعِيَ اللهِ

Translation: I am at your service, O caller to Allah.

Then recite:

إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِيْ عِنْدَ اسْتِغَاثَتِكَ، وَ لِسَانِي عِنْدَ اسْتِنْصَارِكَ، فَقَدْ أَجَابَكَ قَلْبِيْ، وَ سَمْعِي وَ بَصَرِيْ، وَ رَأْيِيْ وَ هَوَايَ عَلَى التَّسْلِيْمِ لِخَلَفِ النَّبِيِّ الْمُرْسَلِ، وَ السِّبْطِ الْمُنْتَجَبِ، وَ الدَّلِيْلِ الْعَالِمِ، وَ الْأَمِيْنِ الْمُسْتَخْزَنِ، وَ الْمُؤَدِّي الْمُبَلِّغِ، وَ الْمَظْلُوْمِ الْمُضْطَهَدِ، جِئْتُكَ يَا مَوْلَايَ انْقِطَاعًا إِلَيْكَ، وَإِلَى جَدِّكَ وَ أَبِيْكَ، وَوَلَدِكَ الْخَلَفِ مِنْ بَعْدِكَ، فَقَلْبِيْ لَكَ مُسَلِّمٌ، وَ رَأْيِيْ لَكُمْ مُتَّبِعٌ، وَ نُصْرَتِيْ لَكَ مُعَدَّةٌ، حَتَّى يَحْكُمَ اللهُ بِدِيْنِهِ وَ يَبْعَثَكُمْ، وَ أُشْهِدُ اللهَ أَنَّكُمُ الْحُجَّةُ، وَ بِكُمْ تُرْجَى الرَّحْمَةُ، فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ، إِنِّيْ بِكُمْ مِنَ الْمُؤْمِنِيْنَ، لَا أُنْكِرُ لِلّٰهِ قُدْرَةً، وَلَا أُكَذِّبُ مِنْهُ بِمَشِيَّةٍ،

Translation: Even though my body could not answer your call, my heart, my ears, my eyes and my thoughts and my desire have answered your call and have submitted to the remainder of the Prophet messenger, the chosen grandson, the knowledgeable guide, the entrusted guardian, the successor who announced the divine message and the wronged and the oppressed one. O my master, I have come

only to you, to your grandfather, to your father and to your son who remains after you. My heart has submitted to you. I follow you in my affairs and my support is ready for you until Allah judges based on His religion, and until He resurrects you. I make Allah as witness that you are the divine proofs and that mercy can be hoped for only through you. I shall be with you and only with you and not with your enemies. I am among those who believe in you. I do not deny the power of Allah nor do I falsify His will.

Then walk to the grave in small steps until you face it. Turn your back to the Qibla, your face to his face and recite:

اَلسَّلَامُ عَلَيْكَ مِنَ اللهِ، وَ السَّلَامُ عَلىٰ مُحَمَّدٍ أَمِيْنِ اللهِ عَلىٰ رُسُلِهِ وَ عَزَائِمِ أَمْرِهِ، الْخَاتِمِ لِمَا سَبَقَ، والْفَاتِحِ لِمَا اسْتُقْبِلَ، وَ الْمُهَيْمِنِ عَلىٰ ذٰلِكَ كُلِّهِ، وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، وَ السَّلَامُ عَلَيْكَ وَ تَحِيَّاتُهُ، اَللّٰهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ صَاحِبِ مِيْثَاقِكَ، وَ خَاتَمِ رُسُلِكَ، وَ سَيِّدِ عِبَادِكَ، وَ أَمِيْنِكَ فِيْ بِلَادِكَ، وَ خَيْرِ بَرِيَّتِكَ كَمَا تَلَا كِتَابَكَ، وَ جَاهَدَ عَدُوَّكَ حَتّٰى أَتَاهُ الْيَقِيْنُ، اَللّٰهُمَّ صَلِّ عَلىٰ أَمِيْرِ الْمُؤْمِنِيْنَ عَبْدِكَ، وَ أَخِيْ رَسُوْلِكَ الَّذِيْ انْتَجَبْتَهُ بِعِلْمِكَ، وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلىٰ مَنْ بَعَثْتَ بِرِسالَتِكَ، وَ دَيَّانِ الدِّيْنِ بِعَدْلِكَ وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنَ عَلىٰ ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَللّٰهُمَّ أَتْمِمْ بِهِ كَلِمَاتِكَ، وَ أَنْجِزْ بِهِ وَعْدَكَ، وَ أَهْلِكْ بِهِ عَدُوَّكَ، وَ اكْتُبْنَا فِيْ أَوْلِيَائِهِ وَ أَحِبَّائِهِ، اَللّٰهُمَّ اجْعَلْنا لَهُ شِيْعَةً وَ أَنْصَارًا وَ أَعْوَانًا عَلىٰ طَاعَتِكَ وطَاعَةِ رَسُوْلِكَ، وَ ما وَكَّلْتَهُ بِهِ، وَ اسْتَخْلَفْتَهُ عَلَيْهِ يَا رَبَّ الْعَالَمِيْنَ، اَللّٰهُمَّ صَلِّ عَلىٰ فَاطِمَةَ بِنْتِ نَبِيِّكَ، وَزَوْجَةِ وَلِيِّكَ، وَ أُمِّ السِّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ، الطَّاهِرَةِ الْمُطَهَّرَةِ، الصِّدِّيقَةِ الزَّكِيَّةِ، سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ أَجْمَعِيْنَ، صَلَاةً لَا يَقْوٰى عَلىٰ إِحْصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلىٰ الْحَسَنِ بْنِ عَلِيٍّ

عَبْدِكَ، وَ ابْنِ أَخِيْ رَسُوْلِكَ، الَّذِى انْتَجَبْتَهُ بِعِلْمِكَ، وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلٰى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ، وَ دَيَّانَ الدِّيْنِ بِعَدْلِكَ، وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنَ عَلٰى ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ. اَللّٰهُمَّ صَلِّ عَلٰى الْحُسَيْنِ بْنِ عَلِيٍّ عَبْدِكَ، وَ ابْنِ أَخِيْ رَسُوْلِكَ، الَّذِىْ انْتَجَبْتَهُ بِعِلْمِكَ، وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلٰى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ، وَ دَيَّانَ الدِّيْنِ بِعَدْلِكَ وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنَ عَلٰى ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ.

Translation: Peace of Allah be on you. And peace on Muhammad, Allah's trustee over His messengers and over His firmly determined affairs, the last of that which has passed and the one who began that which is yet to come and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him. Peace be on you and the mercy of Allah and His greetings. O Allah, bless Muhammad and Aale Muhammad (a.s.), the owner of Your covenant, the last of Your messengers, the chief of Your servants, Your trustee in Your lands, and the best of Your creation, just like he recited Your Book and fought Your enemies until death came to him. O Allah, bless Amirul Momineen (a.s.), Your servant and the brother of Your messenger, the one whom You chose with Your knowledge and whom You appointed as a guide for whomever You willed from among Your creation, the guide to those who You sent with Your messages, the undisputed ruler of religion with Your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and His blessings. O Allah, complete Your words with him, fulfill Your promise through him, destroy Your enemies through him and record us among his followers and those who love him. O Allah, make us among

his Shia, supporters and helpers based on Your obedience and the obedience of Your Messenger and in fulfilling that which You entrusted to him and the affairs over which you gave him authority, O Lord of the worlds. O Allah, bless Fatima, the daughter of Your Prophet, the wife of Your Wali and the mother of the two grandsons – Hasan and Husain and the pure, the purified, the most truthful, the righteous one and the mistress of all the women of Paradise – blessings which cannot be measured except by You. O Allah, send Your blessings on Hasan bin Ali, Your servant, the son of the brother of Your Messenger, the one whom You chose with Your knowledge and whom You appointed as a guide for whomever You willed from among Your creation, the guide to those whom You sent with Your communications, the undisputed ruler of religion with Your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and His blessings. O Allah, bless Husain bin Ali, Your servant, the son of the brother of Your Messenger, the one whom You chose with Your knowledge and whom You appointed as a guide for whomever You willed from among Your creation, the guide to those whom You sent with Your communications, the undisputed ruler of religion with Your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and His blessings.

Then invoke blessings on the rest of the Imams (a.s.) in the same way that you invoke blessings on Hasan and Husain (a.s.). After that recite:

اَللّٰهُمَّ أَتْمِمْ بِهِمْ كَلِمَاتِكَ، وَ أَنْجِزْ بِهِمْ وَ عْدَكَ، وَ أَهْلِكْ بِهِمْ عَدُوَّكَ وَ عَدُوَّهُمْ مِنَ الْجِنِّ وَ الْإِنْسِ أَجْمَعِيْنَ، اَللّٰهُمَّ اجْزِهِمْ عَنَّا خَيْرَمَا جَازَيْتَ نَذِيْرًا عَنْ قَوْمِهِ، اَللّٰهُمَّ اجْعَلْنَا لَهُمْ شِيْعَةً وَ أَنْصَارًا وَ أَعْوَانًا، عَلٰى طَاعَتِكَ وَطَاعَةِ رَسُوْلِكَ، اَللّٰهُمَّ اجْعَلْنَا مِمَّنْ يَتَّبِعُ النُّوْرَ الَّذِى أُنْزِلَ

مَعَهُمْ، وَ أَحْيِنَا مَحْيَاهُمْ، وَأَمِتْنَا مَمَاتَهُم، وَ أَشْهِدْنَا مَشَاهِدَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ، اَللّٰهُمَّ إِنَّ هٰذَا مَقَامٌ أَكْرَمْتَنِي بِهِ، وَ شَرَّفْتَنِي بِهِ، وَ أَعْطَيْتَنِي فِيهِ رَغْبَتِي عَلٰى حَقِيقَةِ إِيمَانِي بِكَ وَ بِرَسُولِكَ.

Translation: O Allah, complete Your words with them, fulfill Your promise through them and destroy all of Your enemies and their enemies from Jinns and men, through them. O Allah, reward them on our behalf with a reward which is better than any reward that You have ever given to a warner on behalf of his nation. O Allah, make us among their Shia, supporters and helpers based on Your obedience and the obedience of Your Messenger. O Allah, make us among those who follow the light which was brought down with them. And make us live the way they lived and die the way they died and allow us to witness their sites in this world and Hereafter. O Allah, You have honored and exalted me by this position and You have granted that which I longed for based on my genuine belief in You and in Your messengers.

Then go closer to the grave and recite:

اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللهِ، وَ سَلَامُ اللهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِينَ، وأَنْبِيَآئِهِ الْمُرْسَلِينَ، كُلَّمَا تَرُوحُ الرَّائِحَاتُ الطَّاهِرَاتُ لَكَ، وَ عَلَيْكَ سَلَامُ الْمُؤْمِنِينَ لَكَ بِقُلُوبِهِمْ، النَّاطِقِينَ لَكَ بِفَضْلِكَ، بِأَلْسِنَتِهِمْ، أَشْهَدُ أَنَّكَ صَادِقٌ صِدِّيقٌ، صَدَقْتَ فِيمَا دَعَوْتَ إِلَيْهِ، وَ صَدَقْتَ فِيمَا أَتَيْتَ بِهِ، وَ أَنَّكَ ثَأْرُ اللهِ فِي الْأَرْضِ، اَللّٰهُمَّ أَدْخِلْنِي فِي أَوْلِيَآئِكَ، وَ حَبِّبْ إِلَيَّ شَهَادَتَهُمْ وَ مَشَاهِدَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ.

Translation: Peace be on you, O son of Allah's Messenger. And peace of Allah, peace of His proximate angels and His prophet messengers be on you along with the purified greetings which reach you at all times. Peace of those whose hearts believe in you and whose tongues speak of your merits be on you. I bear witness that you are truthful and veracious. You were truthful in that which you called to and you were truthful about that which you brought forth. And indeed Allah will avenge you on earth. O Allah, include me among Your devoted saints and make me love being martyred like them and witnessing their sites in this life and the Hereafter. Indeed You have power over everything.

Then recite:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، رَحِمَكَ اللهُ يَا أَبَا عَبْدِ اللهِ، صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدٰى، اَلسَّلَامُ عَلَيْكَ يَا عَلَمَ التُّقٰى، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ عَلٰى أَهْلِ الدُّنْيَا، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ وَ ابْنَ حُجَّتِهٖ، اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا ثَأْرَ اللهِ وَ ابْنَ ثَأْرِهٖ، اَلسَّلَامُ عَلَيْكَ يَا وِتْرَ اللهِ وَ ابْنَ وِتْرِهٖ، أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُوْمًا، وَ أَنَّ قَاتِلَكَ فِيْ النَّارِ، وَ أَشْهَدُ أَنَّكَ جَاهَدْتَ فِيْ سَبِيْلِ اللهِ حَقَّ جِهَادِهٖ، لَمْ تَأْخُذْكَ فِيْ اللهِ لَوْمَةُ لَائِمٍ، وَ أَنَّكَ عَبَدْتَهٗ حَتّٰى أَتَاكَ الْيَقِيْنُ، أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوٰى، وَ بَابُ الْهُدٰى، وَ الْحُجَّةُ عَلٰى خَلْقِهٖ، أَشْهَدُ أَنَّ ذٰلِكَ لَكُمْ سَابِقٌ فِيْمَا مَضٰى، وَ فَاتِحٌ فِيْمَا بَقِيَ، وَ أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَ طِيْنَتَكُمْ طِيْنَةٌ طَيِّبَةٌ، طَابَتْ وَ طَهُرَتْ بَعْضُهَا مِنْ بَعْضٍ مِنَ اللهِ وَ مِنْ رَحْمَتِهٖ، وَ أُشْهِدُ اللهَ تَبَارَكَ وَ تَعَالٰى وَ كَفٰى بِهٖ شَهِيْدًا، وَ أُشْهِدُكُمْ أَنِّيْ بِكُمْ مُؤْمِنٌ وَ لَكُمْ تَابِعٌ فِيْ ذَاتِ نَفْسِيْ، وَ شَرَائِعِ دِيْنِيْ وَ خَوَاتِيْمِ عَمَلِيْ وَ مُنْقَلَبِيْ وَ مَثْوَايَ، فَأَسْأَلُ اللهَ الْبَرَّ الرَّحِيْمَ أَنْ يُتَمِّمَ ذٰلِكَ لِيْ، أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَ نَصَحْتُمْ، وَ صَبَرْتُمْ وَ قُتِلْتُمْ، وَ غُصِبْتُمْ وَ

أُسِيءَ إِلَيْكُم فَصَبَرْتُمْ، لَعَنَ اللهُ أُمَّةً خَالَفَتْكُمْ، وَ أُمَّةً جَحَدَتْ وِلَايَتَكُمْ، وَ أُمَّةً تَظَاهَرَتْ عَلَيْكُمْ، وَ أُمَّةً شَهِدَتْ وَلَمْ تُسْتَشْهَدْ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ النَّارَ مَثْوَاهُمْ، وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ، وَبِئْسَ الرِّفْدُ الْمَرْفُوْدُ.

Translation: Peace be on you, O Abu Abdullah. Allah's mercy be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. Peace be on you, O Imam of guidance. Peace be on you, O flag of piety. Peace be on you, O proof of Allah on the people of the world. Peace be on you, O proof of Allah and O son of His Proof. Peace be on you, O son of the Prophet of Allah. Peace be on you, O one whose avenger is Allah and O son of the one whose avenger is Allah. Peace be on you, O Allah's unavenged one and O son of Allah's unavenged one. I bear witness that you were killed unjustly and that your killer is in Hell. I bear witness that you fought in the way of Allah the way He should be fought for. You were not influenced by the censure of any censurer and you worshipped Allah until your last moments. I bear witness that you are words of piety, doors of guidance and the divine proofs on Allah's creation. I bear witness that you have always had these positions and they will remain in you. I bear witness that your souls and your essence are from a purified essence and they purified and blessed one another through Allah and His mercy. I make Allah, the blessed and exalted as witness and He is sufficient as a witness and I take you as witnesses that I believe in you and I follow you in my affairs, in the rulings of my religion, in the result of my deeds and in my destination and final abode. I ask Allah, the Kind, the Merciful, to fulfill this for me. I bear witness that you announced Allah's message and advised the people. You remained patient, you were killed, your rights were usurped and you were ill-treated, but you remained patient. Allah's

curse be on the nation that opposed you, on the nation that denied your Wilayat, on the nation that supported one another against you and on the nation who were present there but were not martyred with you. Praise be to Allah who made Hell their final destination. What a terrible abode Hell is and what a terrible punishment their chastisement is!

Then recite:

صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِاللهِ، صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِاللهِ، وَ عَلٰى رُوْحِكَ وَ بَدَنِكَ، لَعَنَ اللهُ قَاتِلِيْكَ، وَ لَعَنَ اللهُ سَالِبِيْكَ، وَ لَعَنَ اللهُ خَاذِلِيْكَ، وَلَعَنَ اللهُ مَنْ شَايَعَ عَلٰى قَتْلِكَ، وَ مَنْ أَمَرَبِقَتْلِكَ، وَ شَارَكَ فِيْ دَمِكَ، وَلَعَنَ اللهُ مَنْ بَلَغَهُ ذٰلِكَ فَرَضِيَ بِهِ أَوْ سَلِمَ إِلَيْهِ، أَنَا أَبْرَءُ إِلَى اللهِ مِنْ وِلَايَتِهِمْ، وَ أَتَوَلَّى اللهَ وَ رَسُوْلَهُ وَ آلَ رَسُوْلِهٖ ﷺ، وَ أَشْهَدُ أَنَّ الَّذِيْنَ انْتَهَكُوْا حُرْمَتَكَ وَ سَفَكُوْا دَمَكَ مَلْعُوْنُوْنَ، عَلٰى لِسَانِ النَّبِيِّ الْأُمِّيِّ، اَللّٰهُمَّ الْعَنِ الَّذِيْنَ كَذَّبُوْا رُسُلَكَ، وَ سَفَكُوْا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِمْ، اَللّٰهُمَّ الْعَنِ قَتَلَةَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ الْأَلِيْمَ، اَللّٰهُمَّ الْعَنْ قَتَلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ، وَ قَتَلَةَ أَنْصَارِ الْحُسَيْنِ بْنِ عَلِيٍّ، وَ أَصْلِهِمْ حَرَّ نَارِكَ، وَ ذُقْهُمْ بَأْسَكَ، وَ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ الْأَلِيْمَ، وَ الْعَنْهُمْ لَعْنًا وَ بِيْلًا، اَللّٰهُمَّ احْلُلْ بِهِمْ نِقْمَتَكَ، وَ آتِهِمْ مِنْ حَيْثُ لَا يَحْتَسِبُوْنَ، وَ خُذْهُمْ مِنْ حَيْثُ لَا يَشْعُرُوْنَ، وَ عَذِّبْهُمْ عَذَابًا نُكْرًا، وَ الْعَنْ أَعْدَاءَ نَبِيِّكَ وَ أَعْدَاءَ آلِ نَبِيِّكَ لَعْنًا وَ بِيْلًا، اَللّٰهُمَّ الْعَنِ الْجِبْتَ وَ الطَّاغُوْتَ وَ الْفَرَاعِنَةَ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: Allah's blessings be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah on your soul and body. Allah's curse be on those who killed you. Allah's

curse be on those who looted you. Allah's curse be on those who disappointed you. Allah's curse be on those who followed the orders of killing you, those who ordered your killing and those who took part in shedding your blood. Allah's curse be on those who heard of your killing and were pleased with it or made peace with it. I seek Allah's proximity by being aloof from following them and I follow Allah, His Messenger and the family of His Messenger. I bear witness that those who trespassed your sanctity and shed your blood are cursed by the tongue of the Prophet of Mecca. O Allah, curse those who falsified Your messengers and shed the blood of the Ahle Bayt of Your Prophet, may Your blessings be on them. O Allah, curse the killers of Amirul Momineen (a.s.) and increase the painful chastisement on them. O Allah, curse the killers of Husain bin Ali and the killers of the supporters of Husain bin Ali. Burn them with Your blazing fires, make them taste Your wrath, increase the painful chastisement on them and curse them with a severe curse. O Allah, make Your wrath fall on them, attack them where they do not expect, seize them while they are unaware and punish them with an intense chastisement. O Allah, curse the enemies of Your Prophet and the enemies of the family of Your Prophet with a severe curse. O Allah, curse the satans and tyrant rulers and Firons, Indeed You have power over everything.

Then recite:

بِأَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللهِ، إِلَيْكَ كَانَتْ رِحْلَتِي مَعَ بُعْدِ شُقَّتِي، وَ لَكَ فَاضَتْ عَبْرَتِي، وَ عَلَيْكَ كَانَ أَسَفِي وَ نَحِيبِي، وَ صُرَاخِي وَ زَفْرَتِي وَ شَهِيقِي، وَ إِلَيْكَ كَانَ مَجِيئِي، وَ بِكَ أَسْتَتِرُ مِنْ عَظِيمِ جُرْمِي، أَتَيْتُكَ زَائِرًا وَافِدًا قَدْ أَوْقَرْتُ ظَهْرِي، بِأَبِي أَنْتَ وَ أُمِّي، يَا سَيِّدِي بَكَيْتُكَ يَا خِيَرَةَ اللهِ وَ ابْنَ خِيَرَتِهِ، وَحَقٌّ لِي أَنْ أَبْكِيَكَ، وَقَدْ بَكَتْكَ السَّمَاوَاتُ وَ الْأَرَضُونَ، وَ الْجِبَالُ وَ

الْبِحَارَ، فَمَا عُذْرِیْ إِنْ لَمْ أَبْکِکَ، وَ قَدْ بَکَاكَ حَبِیْبُ رَبِّیْ، وَ بَکَتْكَ الْأَئِمَّةُ صَلَوَاتُ اللهِ عَلَیْهِمْ، وَبَکَاكَ مَنْ دُوْنَ سِدْرَةِ الْمُنْتَهٰی إِلَی الثَّرٰی جَزَعًا عَلَیْكَ.

Translation: May my parents be sacrificed on you, O Abu Abdullah. I have traveled to you although my home is far, I have shed tears on you, and my sorrow, my lamentation, my wailing, my sighing and my weeping was over you. I came to you and am hiding my great sins through you. I have come to you as a visitor and a guest whose back has become heavy due to sins. May my parents be sacrificed on you,, O my master. I have cried over you, O best of Allah's creation and the son of the best of Allah's creation and I should be crying over you since the heavens, the earths, the mountains and the seas have cried over you. Therefore, what can be my excuse for not crying over you while the beloved of my Lord and the Imams have cried over you and everyone below Sidratul Muntaha to the earth has cried impatiently over you.

Then touch the grave and recite:

اَلسَّلَامُ عَلَیْكَ یَا أَبَا عَبْدِاللهِ، یَا حُسَیْنَ بْنَ عَلِیٍّ یَا بْنَ رَسُوْلِ اللهِ، اَلسَّلَامُ عَلَیْكَ یَا حُجَّةَ اللهِ وَ ابْنَ حُجَّتِهٖ، أَشْهَدُ أَنَّكَ عَبْدُ اللهِ وَ أَمِیْنُهٗ، بَلَّغْتَ نَاصِحًا وَ أَدَّیْتَ أَمِیْنًا، وَ قُلْتَ صَادِقًا، وَ قُتِلْتَ صِدِّیْقًا، فَمَضَیْتَ شَهِیْدًا وَمَضَیْتُ عَلٰی یَقِیْنٍ، وَ لَمْ تُؤْثِرْ عَمًی عَلٰی هُدًی، وَ لَمْ تَمِلْ مِنْ حَقٍّ إِلٰی بَاطِلٍ، وَ لَمْ تُجِبْ إِلَّا اللهَ وَحْدَهٗ، وَ أَشْهَدُ أَنَّكَ كُنْتَ عَلٰی بَیِّنَةٍ مِنْ رَبِّكَ، بَلَّغْتَ مَا اُمِرْتَ بِهٖ، وَ قُمْتَ بِحَقِّهٖ، وَ صَدَّقْتَ مَنْ كَانَ قَبْلَكَ غَیْرَ وَاهِنٍ وَ لَا مُوْهِنٍ، فَصَلَّی اللهُ عَلَیْكَ وَ سَلَّمَ تَسْلِیْمًا، جَزَاكَ اللهُ مِنْ صِدِّیْقٍ خَیْرًا، أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ، وَ أَنَّ الْحَقَّ مَعَكَ وَ إِلَیْكَ، وَ أَنْتَ أَهْلُهٗ وَ مَعْدِنُهٗ، وَ مِیْرَاثُ النُّبُوَّةِ عِنْدَكَ وَ عِنْدَ أَهْلِ بَیْتِكَ، وَ

أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ، وَ وَفَيْتَ وَ جَاهَدْتَ فِيْ سَبِيْلِ اللهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، وَ مَضَيْتَ لِلَّذِيْ كُنْتَ عَلَيْهِ شَهِيْدًا وَ مُسْتَشْهِدًا وَ مَشْهُوْدًا، فَصَلَّى اللهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيْمًا، أَشْهَدُ أَنَّكَ طُهْرٌ طَاهِرٌ مُطَهَّرٌ، مِنْ طُهْرٍ طَاهِرٍ مَطَهَّرٍ، طَهُرْتَ وَ طَهُرَتْ أَرْضٌ أَنْتَ بِهَا، وَ طَهُرَ حَرَمُكَ، وَ أَشْهَدُ أَنَّكَ أَمَرْتَ بِالْقِسْطِ وَ الْعَدْلِ، وَ دَعَوْتَ إِلَيْهِمَا، وَ أَشْهَدُ أَنَّ أُمَّةً قَتَلَتْكَ أَشْرَارُ خَلْقِ اللهِ وَ كَفَرَتُهُ، وَإِنِّيْ أَسْتَشْفِعُ بِكَ إِلَى اللهِ رَبِّكَ وَ رَبِّيْ مِنْ جَمِيْعِ ذُنُوْبِيْ، وَ أَتَوَجَّهُ بِكَ إِلَى اللهِ فِيْ جَمِيْعِ حَوَائِجِيْ وَ رَغْبَتِيْ، فِيْ أَمْرِ آخِرَتِيْ وَ دُنْيَايَ.

Translation: Peace be on you, O Abu Abdullah, O Husain Ibne Ali, O son of Allah's Messenger. Peace be on you, O Allah's Proof and the son of His Proof. I bear witness that you are Allah's servant and His trustee. You announced Allah's message honestly and fulfilled your duties faithfully. You said the truth, you were killed as the Most Truthful One, and you died as a martyr with certainty. You did not prefer blindness over guidance, you did not lean to falsehood and away from truth and you did not answer anyone's call except Allah's. I bear witness that you had insight about your Lord, you announced that which you were commanded to and you fulfilled your duties to Him. You believed in the truth of those who preceded you without weakness and sloth. Allah's blessings and peace be on you. May Allah reward you, O Most Truthful one with the best of rewards. I bear witness that Jihad is Jihad only if it is with you. And that truth is with you and it leads to you and that you are the source of truth and from among its people. And that the inheritance of prophethood is with you and with your Ahle Bayt. I bear witness that you conveyed Allah's message, advised people, remained loyal to Allah and fought in the way of Allah with wisdom and good advice. that you died the way you lived – as a martyr who

desired martyrdom and who was witnessed. Allah's blessings and peace be on you. I bear witness that you are purity, you are pure and purified and that you are the son of purity, the pure and purified one. You are pure, the land in which you are is purified and your tomb is purified. I bear witness that you enjoined equity and justice and you called to it. And I bear witness that the people who killed you are the most evil and the most disbelieving creatures of Allah. I ask Allah, your Lord and my Lord, for intercession through you for all of my sins and I turn to Allah through you for all of my wishes and needs which pertain to matters of the Hereafter and this life.

Then put your right cheek on the grave and recite:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هٰذَا الْقَبْرِ وَ مَنْ فِيْهِ، وَ بِحَقِّ هٰذِهِ الْقُبُوْرِ وَ مَنْ أَسْكَنْتَهَا، أَنْ تَكْتُبَ اسْمِيْ عِنْدَكَ فِيْ أَسْمَائِهِمْ حَتّٰى تُوْرِدَنِيْ مَوَارِدَهُمْ، وَ تُصْدِرَنِيْ مَصَادِرَهُمْ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: O Allah, I ask You through the right of this grave and he who is interned in it, and through the right of these graves and those whom You have made to dwell in them, to record my name with You among their names so that You take me to where they are and make me reach where they have reached. Indeed You have power over everything.

Then recite:

رَبِّ أَفْحَمَتْنِيْ ذُنُوْبِيْ وَ قَطَعَتْ مَقَالَتِيْ، فَلَا حُجَّةَ لِيْ وَ لَا عُذْرَ لِيْ، فَأَنَا الْمُقِرُّ بِذَنْبِيْ، الْأَسِيْرُ بِبَلِيَّتِيْ، الْمُرْتَهِنُ بِعَمَلِيْ، الْمُتَجَلِّدُ فِيْ خَطِيْئَتِيْ، الْمُتَحَيِّرُ عَنْ قَصْدِيْ، الْمُنْقَطَعُ بِيْ، قَدْ

أَوْقَفْتُ نَفْسِيْ يَا رَبِّ مَوْقِفَ الْأَشْقِيَاءِ الْأَذِلَّاءِ الْمُذْنِبِيْنَ، الْمُجْتَرِئِيْنَ عَلَيْكَ، الْمُسْتَخِفِّيْنَ بِوَعِيْدِكَ، يَا سُبْحَانَكَ ! أَيَّ جُرْأَةٍ اجْتَرَئْتُ عَلَيْكَ، وَ أَيَّ تَغْرِيْرٍ غَرَّرْتُ بِنَفْسِيْ، وَ أَيَّ سَكْرَةٍ أَوْبَقَتْنِيْ، وَ أَيَّ غَفْلَةٍ أَعْطَبَتْنِيْ، مَا كَانَ أَقْبَحَ سُوْءَ نَظَرِيْ، وَ أَوْحَشَ فِعْلِيْ، يَا سَيِّدِيْ فَارْحَمْ كَبْوَتِيْ لِحُرِّ وَجْهِيْ، وَزَلَّةِ قَدَمِيْ، وَ تَعْفِيْرِيْ فِيْ التُّرَابِ خَدِّيْ، وَ نَدَامَتِيْ عَلٰى مَا فَرَطَ مِنِّيْ، وَأَقِلْنِيْ عَثْرَتِيْ، وَ ارْحَمْ صُرَاخِيْ وَ عَبْرَتِيْ، وَ اقْبَلْ مَعْذِرَتِيْ، وَ عُدْ بِحِلْمِكَ عَلٰى جَهْلِيْ، وَ بِإِحْسَانِكَ عَلٰى خَطِيْئَاتِيْ، وَ بِعَفْوِكَ عَلَيَّ، رَبِّ أَشْكُوْ إِلَيْكَ قَسَاوَةَ قَلْبِيْ، وَ ضَعْفَ عَمَلِيْ، فَامْنَحْ بِمَسْأَلَتِيْ، فَأَنَا الْمُقِرُّ بِذَنْبِيْ، الْمُعْتَرِفُ بِخَطِيْئَتِيْ، وَ هٰذِهٖ يَدِيْ وَ نَاصِيَتِيْ، أَسْتَكِيْنُ لَكَ بِالْقَوْدِ مِنْ نَفْسِيْ، فَأَقْبَلْ تَوْبَتِيْ، وَ نَفِّسْ كُرْبَتِيْ، وَارْحَمْ خُشُوْعِيْ وَ خُضُوْعِيْ وَ انْقِطَاعِيْ إِلَيْكَ سَيِّدِيْ ! وا أَسَفٰى عَلٰى مَا كَانَ مِنِّيْ وَ وَتَضَرُّعِيْ وَ تَعْفِيْرِيْ فِيْ تُرَابِ قَبْرِ ابْنِ نَبِيِّكَ بَيْنَ يَدَيْكَ، فَأَنْتَ رَجَائِيْ وَ ظَهْرِيْ وَ عُدَّتِيْ وَ مُعْتَمَدِيْ، لَا إِلٰهَ إِلَّا أَنْتَ.

Translation: O Lord, my sins have left no excuses for me and have left me dumb, so I have no argument or excuse. I admit to my sins and I am the prisoner of the afflictions, which I have inflicted on myself. I am held hostage by my actions, compelled by my mistakes, confused about my target and unable to reach it. O Lord, indeed I have placed myself in the position of the wretched, disgraced and sinful ones who have dared You and underestimated Your promise of punishment. You are glorified. How dare I challenge You? And with what enticement have I deceived myself? And what intoxication impaired me? And what negligence overcame me? How terrible my evil thinking is! And how inhumane my actions are! O my master, have mercy on me for falling down on my face, for that which has happened to me, for the slipping of my foot, for putting my cheek on dust and for regretting

my mistakes. Disregard my mistakes and have mercy on my wailing and tears. Accept my apology, overlook my ignorance with Your patience and my mistakes with Your beneficence and turn to me with Your forgiveness. O Lord, I complain to You of the harshness of my heart and the weakness of my deeds, so fulfill my requests. I am the one who has testified his sins and has admitted to his mistakes. This is my hand and my forehead and I have surrendered myself with shackles to You, so accept my repentance and relieve my anguish. O my master, have mercy on my humility, my submission and my devotion to you. And on my sorrow over that which I have done, for begging to You and for covering my face with the dust of the grave of the son of Your Prophet before You. Indeed You are my hope, my support and my means and I rely on You. There is no god except You.

Then say Allahu Akbar thirty-five times, raise your hands and recite:

إِلَيْكَ يَا رَبِّ صَمَدْتُ مِنْ أَرْضِيْ، وَإِلَى ابْنِ نَبِيِّكَ قَطَعْتُ الْبِلَادَ رَجَاءً لِلْمَغْفِرَةِ، فَكُنْ لِي يَا وَلِيَّ اللهِ سَكَنًا وَ شَفِيْعًا، وَ كُنْ بِيْ رَحِيْمًا، وَ كُنْ لِيْ مَنْجًا يَوْمَ لَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗ إِلاَّ لِمَنْ ارْتَضٰى، يَوْمَ لَا تَنْفَعُ شَفَاعَةُ الشَّافِعِيْنَ، وَيَوْمَ يَقُوْلُ أَهْلُ الضَّلَالَةِ: مَا لَنَا مِنْ شَافِعِيْنَ وَ لَا صَدِيْقٍ حَمِيْمٍ، فَكُنْ يَوْمَئِذٍ فِيْ مَقَامِيْ بَيْنَ يَدَيْ رَبِّيْ لِيْ مُنْقِذًا، فَقَدْ عَظُمَ جُرْمِيْ إِذَا ارْتَعَدَتْ فَرَائِصِيْ، وَ أُخِذَ بِسَمْعِيْ، وَ أَنَا مُنَكِّسٌ رَأْسِيْ بِمَا قَدَّمْتُ مِنْ سُوْءِ عَمَلِيْ، وَ أَنَا عَارٍ كَمَا وَلَدَتْنِيْ أُمِّيْ، وَ رَبِّيْ يَسْأَلُنِيْ فَكُنْ لِيْ يَوْمَئِذٍ شَافِعًا وَ مُنْقِذًا، فَقَدْ أَعْدَدْتُكَ لِيَوْمِ حَاجَتِيْ وَ يَوْمِ فَقْرِيْ وَ فَاقَتِيْ.

Translation: O Lord, I have left my homeland to come to You and I have traveled across the countries to the son of

Your Prophet seeking forgiveness. Therefore, O Wali of Allah, be my peace, be my intercessor and be merciful to me. Act as my savior on the day when no intercession shall avail with Him except for those whom he approves, on the day when the intercession of the intercessors shall not avail and on the day when those who have gone astray shall say: *"So we have no intercessors, Nor a true friend."* So be my savior on that day, the day when I will stand before my Lord with such great crimes, which will make me tremble with fear and deafen me while I have lowered my head because of the evil deeds which I have brought forth, and while I will be naked just like when my mother gave birth to me and my Lord will be questioning me. So be my savior and intercessor on that day, for you are what I have prepared for the day of my need, my poverty and my indigence.

Then put your cheek on the grave and recite:

اَللّٰهُمَّ ارْحَمْ تَضَرُّعِیْ فِیْ تُرَابِ قَبْرِ ابْنِ نَبِیِّكَ، فَإِنِّیْ فِیْ مَوْضِعِ رَحْمَةٍ یَا رَبِّ.

Translation: O Allah, have mercy on me for begging to You on the dust of the grave of the son of Your Prophet, for indeed I am in the place where Your mercy can be expected.

Also recite:

بِأَبِیْ أَنْتَ وَ أُمِّیْ یَا بْنَ رَسُوْلِ اللهِ، إِنِّیْ أَبْرَءُ إِلَی اللهِ مِنْ قَاتِلِكَ وَ مِنْ سَالِبِكَ، یَا لَیْتَنِیْ كُنْتُ مَعَكَ، فَأَفُوْزَ فَوْزًا عَظِیْمًا، وَ أَبْذُلَ مُهْجَتِیْ فِیْكَ، وَ أَقِیَكَ بِنَفْسِیْ، وَ كُنْتُ فِیْمَنْ أَقَامَ بَیْنَ یَدَیْكَ حَتّٰی یُسْفَكَ دَمِیْ مَعَكَ، فَأَظْفُرَ مَعَكَ بِالسَّعَادَةِ وَ الْفَوْزِ بِالْجَنَّةِ.

Translation: May my parents be sacrificed on you, O son of Allah's Messenger. I seek proximity to Allah by being

aloof from your killers and those who looted you. I wish I had been there with you so that I would have achieved a great victory, given the blood of my heart for you and protected you with my life. I wish I had been among those who stood before you so that my blood would have been shed with you and that I would have earned everlasting happiness with you in Paradise.

Also recite:

لَعَنَ اللهُ مَنْ رَمَاكَ، لَعَنَ اللهُ مَنْ طَعَنَكَ، لَعَنَ اللهُ مَنِ اجْتَزَّ رَأْسَكَ، لَعَنَ اللهُ مَنْ حَمَلَ رَأْسَكَ، لَعَنَ اللهُ مَنْ نَكَتَ بِقَضِيْبِهِ بَيْنَ ثَنَايَاكَ، لَعَنَ اللهُ مَنْ أَبْكَى نِسَائَكَ، لَعَنَ اللهُ مَنْ أَيْتَمَ أَوْلَادَكَ، لَعَنَ اللهُ مَنْ أَعَانَ عَلَيْكَ، لَعَنَ اللهُ مَنْ سَارَ إِلَيْكَ، لَعَنَ اللهُ مَنْ مَنَعَكَ ماءَ الْفُرَاتِ، لَعَنَ اللهُ مَنْ غَشَّكَ وَ خَلَاكَ، لَعَنَ اللهُ مَنْ سَمِعَ صَوْتَكَ فَلَمْ يُجِبْكَ، لَعَنَ اللهُ ابْنَ آكِلَةِ الْأَكْبَادِ، وَ لَعَنَ اللهُ ابْنَهُ وَ أَعْوَانَهُ وَ أَتْبَاعَهُ وَ أَنْصَارَهُ ابْنَ سُمَيَّةَ، وَ لَعَنَ اللهُ جَمِيْعَ قَاتِلِيْكَ وَ قَاتِلِيْ أَبِيْكَ وَ مَنْ أَعَانَ عَلَى قَتْلِكُمْ، وَحَشَا اللهُ أَجْوَافَهُمْ وَ بُطُوْنَهُمْ وَ قُبُوْرَهُمْ نَارًا، وَعَذَّبَهُمْ عَذَابًا أَلِيْمًا.

Translation: Allah's curse be on one that threw an arrow at you. Allah's curse be on one that stabbed you. Allah's curse be on one that beheaded you. Allah's curse be on one that carried your severed head. Allah's curse be on one that hit at your teeth with his baton. Allah's curse be on one that made your ladies weep. Allah's curse be on one that made your children orphans. Allah's curse be on one that helped your enemies against you. Allah's curse be on one that traveled to join forces against you. Allah's curse be on one that forbade you from the water of Euphrates. Allah's curse be on one that cheated and abandoned you. Allah's curse be on one that heard your voice but did not answer

your call for help. Allah's curse be on the son of the eater of livers. Allah's curse be on his son and the son of Sumayyah and on his supporters, helpers and followers. Allah's curse be on all of your killers and the killers of your father and those who helped them to kill you. May Allah fill their guts, stomachs and their graves with fire and punish them with a painful chastisement.

Then recite the Tasbih of Amirul Momineen (a.s.) a thousand times besides his head.

You can also choose to move to his feet and supplicate as I will explain later. Then come back to his head and recite the Tasbih. The Tasbih should be recited after praying the Prayers of Ziyarat and it is as follows:

سُبْحَانَ مَنْ لَا تَبِيْدُ مَعَالِمُهُ، سُبْحَانَ مَنْ لَا تَنْقُصُ خَزائِنُهُ، سُبْحَانَ مَنْ لَا انْقِطَاعَ لِمُدَّتِهِ، سُبْحَانَ مَنْ لَا يَنْفَدُ مَا عِنْدَهُ، سُبْحَانَ مَنْ لَا اضْمِحْلَالَ لِفَخْرِهِ، سُبْحَانَ مَنْ لَا يُشَاوِرُ أَحَدًا فِيْ أَمْرِهِ، سُبْحَانَ مَنْ لَا إِلٰهَ غَيْرُهُ.

Translation: Glorified is He whose signs do not perish. Glorified is He whose Time does not end. Glorified is He whom that which is with Him will not vanish. Glorified is He whose glory does not fade. Glorified is He who does not consult anyone in His affairs. Glorified is He who there is no god but Him.

Then move besides his feet, place your hand on the grave and recite:

صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ صَبَرْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدِّقُ، قَتَلَ اللهُ مَنْ قَتَلَكُمْ بِالْأَيْدِيْ وَ الْأَلْسُنِ.

Translation: Allah's blessings be on you, O Abu Abdullah – three times. You remained patient and you are the truthful one whose truthfulness is certified. May Allah kill those who killed you with their hands and tongues.

And recite:

اَللّٰهُمَّ رَبَّ الْأَرْبَابِ، صَرِيْخَ الْأَخْيَارِ، إِنِّي عُذْتُ مَعَاذًا، فَفُكَّ رَقَبَتِيْ مِنَ النَّارِ، جِئْتُكَ يَا بْنَ رَسُوْلِ اللّٰهِ وَافِدًا إِلَيْكَ، أَتَوَسَّلُ إِلَى اللّٰهِ فِيْ جَمِيْعِ حَوَائِجِيْ مِنْ أَمْرِ آخِرَتِيْ وَ دُنْيَايَ، وَ بِكَ يَتَوَسَّلُ الْمُتَوَسِّلُوْنَ إِلَى اللّٰهِ فِيْ جَمِيْعِ حَوَائِجِهِمْ، وَ بِكَ يُدْرِكُ أَهْلُ الثَّوَابِ مِنْ عِبَادِ اللّٰهِ طَلِبَتَهُمْ، أَسْأَلُ وَلِيَّكَ وَ وَلِيَّنَا أَنْ يَجْعَلَ حَظِّيْ مِنْ زِيَارَتِكَ الصَّلَاةَ عَلٰى مُحَمَّدٍ وَ آلِهٖ، وَ الْمَغْفِرَةَ لِذُنُوْبِيْ، اَللّٰهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهٗ وَ تَنْتَصِرُ بِهٖ لِدِيْنِكَ فِي الدُّنْيَا وَ الْآخِرَةِ.

Translation: O Allah, Lord of the lords. O rescuer of the righteous. I have truly sought refuge; so release me from Hell. O son of Allah's Messenger, I have come to you as your guest begging Allah in all of my requests which pertain to matters of the Hereafter and this life. And those who beg Allah, beg Him through you in all of their requests. It is through you that the requests of those slaves of Allah, who are rewarded, are fulfilled. I ask He, who has more authority on you and on us, to bless Muhammad and his progeny and to forgive my sins as my reward for your Ziyarat. O Allah, make us among those whom You support and use to support Your religion in this life and in the Hereafter.

Then put your cheeks on the grave and recite:

اَللّٰهُمَّ رَبَّ الْحُسَيْنِ اشْفِ صَدْرَ الْحُسَيْنِ، اَللّٰهُمَّ رَبَّ الْحُسَيْنِ اطْلُبْ بِدَمِ الْحُسَيْنِ، اَللّٰهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِمَّنْ رَضِىَ بِقَتْلِ الْحُسَيْنِ، اَللّٰهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِمَّنْ خَالَفَ الْحُسَيْنَ، اَللّٰهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِمَّنْ فَرِحَ بِقَتْلِ الْحُسَيْنِ.

Translation: O Allah, O lord of Husain, heal the breast of Husain. O Allah, O lord of Husain, avenge the blood of Husain. O Allah, O lord of Husain, take revenge from those who are pleased with the killing of Husain. O Allah, O lord of Husain, take revenge from those who oppose Husain. O Allah, O lord of Husain, take revenge from those who are happy about the killing of Husain.

And continuously beg Allah to curse the killers of Imam Husain (a.s.) and Amirul Momineen (a.s.). Then recite the Tasbih of Fatima Zahra (s.a.) a thousand times besides his feet. And if you cannot recite it a thousand times, recite it a hundred times. It is as follows:

سُبْحَانَ ذِى الْعِزِّ الشَّامِخِ الْمُنِيفِ، سُبْحَانَ ذِى الْجَلَالِ وَالْإِكْرَامِ الْفَاخِرِ الْعَظِيمِ، سُبْحَانَ ذِى الْمُلْكِ الْفَاخِرِ الْقَدِيمِ، سُبْحَانَ ذِى الْمُلْكِ الْفَاخِرِ الْعَظِيمِ، سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَ الْجَمَالَ، سُبْحَانَ مَنْ تَرَدّٰى بِالنُّوْرِ وَ الْوَقَارِ، سُبْحَانَ مَنْ يَرٰى أَثَرَ النَّمْلِ فِى الصَّفَا، وَ خَفَقَانَ الطَّيْرِ فِى الْهَوَاءِ، سُبْحَانَ مَنْ هُوَ هٰكَذَا وَلَا هٰكَذَا غَيْرُهُ.

Translation: Glorified is the owner of glory, the exalted, the great. Glorified is the owner of majesty and honor, the superior, the great. Glorified is the owner of the kingdom, the superior, the great. Glorified is He who is clothed with glory and beauty. Glorified is He who is covered with light and dignity. Glorified is He who sees the marks of an ant on flat surfaces and the flapping of wings of the birds in the sky.

Glorified is He who is like this and no one but Him is like this.

Then go to the grave of Ali bin Husain (a.s.) located at the feet of Imam Husain (a.s.) and recite standing there:

اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ، وَابْنَ خَلِيْفَةِ رَسُوْلِ اللهِ، وَ ابْنَ بِنْتِ رَسُوْلِ اللهِ، وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ مُضَاعَفَةً، كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ، اَلسَّلَامُ عَلَيْكَ وَ عَلٰى رُوْحِكَ وَ بَدَنِكَ، بِأَبِيْ أَنْتَ وَ أُمِّيْ مِنْ مَذْبُوْحٍ وَ مَقْتُوْلٍ مِنْ غَيْرِ جُرْمٍ، بِأَبِيْ أَنْتَ وَ أُمِّيْ دَمُكَ الْمُرْتَقٰى بِهٖ إِلٰى حَبِيْبِ اللهِ، بِأَبِيْ أَنْتَ وَ أُمِّيْ مِنْ مُقَدَّمٍ بَيْنَ يَدَىْ أَبِيْكَ يَحْتَسِبُكَ وَ يَبْكٰى عَلَيْكَ، مُحْتَرِقًا عَلَيْكَ قَلْبُهٗ، يَرْفَعُ دَمَكَ بِكَفِّهٖ إِلٰى أَعْنَانِ السَّمَاءِ لَا تَرْجِعُ مِنْهُ قَطْرَةٌ، وَ لَا تَسْكُنُ عَلَيْكَ مِنْ أَبِيْكَ زَفْرَةٌ، وَدَّعَكَ لِلْفِرَاقِ، فَمَكَانُكُمَا عِنْدَ اللهِ مَعَ آبَائِكَ الْمَاضِيْنَ، وَ مَعَ أُمَّهَاتِكَ فِي الْجِنَانِ مُنَعَّمِيْنَ، أَبْرَءُ إِلَى اللهِ مِمَّنْ قَتَلَكَ وَ ذَبَحَكَ.

Translation: Peace be on you, O son of Allah's Messenger and Allah's blessings and mercy be on you. O son of Allah's Caliph and O son of the daughter of Allah's Messenger. May exceeding mercy of Allah be on you and His blessings for as long as the sun rises and sets. Peace be on you and on your soul and body. May my parents be sacrificed on you, O slaughtered one who was killed without any crime. May my parents be sacrificed on you, O one whose blood was taken up to the beloved of Allah. May my parents be sacrificed on you, you came before your father who was crying over you while being patient, expecting the reward for losing you. His heart was aching over you and he raised your blood with his hands to the heavens and not even one drop from your blood returned to the earth. The weeping of your father over you did not stop after he bade farewell to you. Indeed, the position of the two

of you with Allah is with your forefathers and with your mothers, who are blessed in the heavens. I seek proximity to Allah by being aloof from those who killed you and slaughtered you.

Now fall on the grave, place your hands on it and recite:

سَلَامُ اللهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ، وَ أَنْبِيَائِهِ الْمُرْسَلِيْنَ وَ عِبَادِهِ الصَّالِحِيْنَ، عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ، وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، صَلَّى اللهُ عَلَيْكَ وَ عَلٰى عِتْرَتِكَ وَ أَهْلِ بَيْتِكَ وَ آبَائِكَ وَ أَبْنَائِكَ وَ أُمَّهَاتِكَ الْأَخْيَارِ الْأَبْرَارِ، الَّذِيْنَ أَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيْرًا، اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ، وَ ابْنَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ ابْنَ الْحُسَيْنِ بْنِ عَلِيٍّ، وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، لَعَنَ اللهُ قَاتِلَكَ، وَ لَعَنَ اللهُ مَنِ اسْتَخَفَّ بِحَقِّكُمْ وَقَتَلَكُمْ، لَعَنَ اللهُ مَنْ بَقِيَ مِنْهُمْ وَ مَنْ مَضٰى، نَفْسِيْ فِدَاؤُكُمْ وَ لِمَضْجَعِكُمْ، صَلَّى اللهُ عَلَيْكُمْ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا.

Translation: Peace of Allah and peace of His proximate angels, His prophet messengers and His righteous slaves be on you, O my master and the son of my master and may Allah mercy be on you and His blessings. Allah's blessings be on you and on your pious and righteous progeny, family, fathers, children and mothers, those from whom Allah kept away all impurities and purified them with a thorough purification. Peace to you, O son of Allah's Messenger, son of Amirul Momineen (a.s.) and son of Husain bin Ali and Allah's mercy be on you and His blessings. Allah's curse be on your killers. Allah's curse be on those who disregarded your rights and killed you. Allah's curse be on those among them who have died and those among them who remain.

May I be sacrificed for you and for your graves. Allah's blessing and increasing peace be on you.

Then put your cheek on the grave and recite:

صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ
بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتُكَ زَائِرًا وَافِدًا عَائِذًا مِمَّا جَنَيْتُ عَلَى نَفْسِي، وَ احْتَطَبْتُ عَلَى ظَهْرِي،
أَسْأَلُ اللهَ وَلِيَّكَ وَوَلِيِّي أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكَ عِتْقَ رَقَبَتِي مِنَ النَّارِ.

Translation: Allah's blessing be on you, O Abul Hasan; Allah's blessing be on you, O Abul Hasan; Allah's blessing be on you, O Abul Hasan. May my parents be sacrificed on you. I have come to your Ziyarat as your guest while I seek refuge from my crimes against myself and the sins which I carry on my back. I ask Allah, who has more authority on you and on me, to release me from Hell as my reward for your Ziyarat.

Then pray for your needs and go around Imam Husain's (a.s.) grave until you reach his head. Pray two Rakats there. In the first Rakat, recite Surah Hamd and Surah Yasin and in the second Rakat recite Surah Hamd and Surah Rahman. You can pray behind the grave if you want but it is better to pray besides his head. After that you can pray as many prayers as you want. But you have to pray the two Rakats of Ziyarat besides each grave. After that raise your hands and recite:

اَللّٰهُمَّ إِنَّا أَتَيْنَاهُ مُؤْمِنِينَ بِهِ، مُسَلِّمِينَ لَهُ، مُعْتَصِمِينَ بِحَبْلِهِ، عَارِفِينَ بِحَقِّهِ، مُقِرِّينَ
بِفَضْلِهِ، مُسْتَبْصِرِينَ بِضَلَالَةِ مَنْ خَالَفَهُ، عَارِفِينَ بِالْهُدَى الَّذِي هُوَ عَلَيْهِ، اَللّٰهُمَّ إِنِّي
أُشْهِدُكَ وَ أُشْهِدُ مَنْ حَضَرَ مِنْ مَلَائِكَتِكَ، أَنِّي بِهِمْ مُؤْمِنٌ، وَ أَنِّي بِمَنْ قَتَلَهُمْ كَافِرٌ، اَللّٰهُمَّ

اجْعَلْ لِمَا أَقُوْلُ بِلِسَانِىْ حَقِيْقَةً فِىْ قَلْبِىْ، وَ شَرِيْعَةً فِىْ عَمَلِىْ، اَللّٰهُمَّ اجْعَلْنِىْ مِمَّنْ لَهُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَدَمُ ثَابِتٌ، وَ أَثْبِتْنِىْ فِيْمَنِ اسْتُشْهِدَ مَعَهُ، اَللّٰهُمَّ الْعَنِ الَّذِيْنَ بَدَّلُوْا نِعْمَتَكَ كُفْرًا، سُبْحَانَكَ يَا حَلِيْمُ عَمَّا يَعْمَلُ الظَّالِمُوْنَ فِى الْأَرْضِ، تَبَارَكْتَ وَ تَعَالَيْتَ يَا عَظِيْمُ، تَرٰى عَظِيْمَ الْجُرْمِ مِنْ عِبَادِكَ فَلَا تُعَجِّلُ عَلَيْهِمْ، تَعَالَيْتَ يَا كَرِيْمُ، أَنْتَ شَاهِدٌ غَيْرُ غَائِبٍ، وَ عَالِمٌ بِمَا أُتِيَ إِلٰى أَهْلِ صَفْوَتِكَ وَ أَحِبَّائِكَ مِنَ الْأَمْرِ الَّذِىْ لَا تَحْمِلُهُ سَمَاءٌ وَ لَا أَرْضٌ وَ لَوْ شِئْتَ لَانْتَقَمْتَ مِنْهُمْ، وَ لٰكِنَّكَ ذُوْ أَنَاةٍ، وَ قَدْ أَمْهَلْتَ الَّذِيْنَ اجْتَرَؤُوْا عَلَيْكَ وَ عَلٰى رَسُوْلِكَ وَ حَبِيْبِكَ، فَأَسْكَنْتَهُمْ أَرْضَكَ، وَ غَذَوْتَهُمْ بِنِعْمَتِكَ، إِلٰى أَجَلٍ هُمْ بَالِغُوْهُ، وَ وَقْتٍ هُمْ صَائِرُوْنَ إِلَيْهِ، لِيَسْتَكْمِلُوْا الْعَمَلَ الَّذِىْ قَدَّرْتَ، وَ الْأَجَلَ الَّذِىْ أَجَّلْتَ، لِتُخَلِّدَهُمْ فِىْ مَحَطٍّ وَ وَثَاقٍ وَ نَارِ جَهَنَّمَ، وَ حَمِيْمٍ وَ غَسَّاقٍ، وَ الضَّرِيْعِ وَ الْأَحْرَاقِ، وَ الْأَغْلَالِ وَ الْأَوْثَاقِ، وَ غِسْلِيْنَ وَ زَقُّوْمٍ وَ صَدِيْدٍ، مَعَ طُوْلِ الْمَقَامِ فِىْ أَيَّامِ لَظٰى، وَ فِىْ سَقَرِ الَّتِىْ لَا تُبْقِىْ وَ لَا تَذَرُ، وَ فِى الْحَمِيْمِ وَ الْجَحِيْمِ.

Translation: O Allah, we have come to him while we believe in him, submit to him, cling to his rope, understand his rights, admit to his merits, are endowed with insight about the deviation of those who opposed him, and we are aware of the guidance on which he was. O Allah, I make You as witness and I make those of Your angels who are present as witnesses that I believe in them and I reject those who killed them. O Allah, make that which I say with my tongue and my heart as a truth and a guideline for my actions. O Allah, make me among those who have their steps steady with Husain bin Ali and record me among those who were martyred with him. O Allah, curse those who changed Your blessings through ungratefulness. You are glorified, O one who remains patient despite the actions

of the oppressors on the earth. O great one, You are blessed and exalted, You see the great crimes of the people but do not haste to punish them. O honorable one, You are exalted. You are a witness and You are not absent. You know that which was committed against Your chosen ones and Your loved ones, that which the heavens and the earth cannot bear. If You had willed, You would have avenged them. However, You are patient and You have given respite to those who dared You and dared Your Messenger and beloved. You allowed them to dwell in Your earth, You fed them from Your blessings until a set time which will come to them and until a time to which they are moving, such that they complete the actions which You have destined for them and that they come to the time which You have set for them. This is when You shall make them dwell eternally in destruction and in shackles in the fire of Hell, in Hamim and Ghassaq hurt by burning thorns and chained and manacled in Ghislin, Zaqqum and Sadid. They shall last forever in the time of burning in the fire of Saqar which leaves naught nor does it spare aught and they shall remain in Hamim and Hellfire forever.

Then fall on the grave and recite:

يَا سَيِّدِي أَتَيْتُكَ زَائِرًا مُوقَرًا مِنَ الذُّنُوبِ، أَتَقَرَّبُ إِلَى رَبِّي بِوُفُودِي إِلَيْكَ، وَ بُكَائِي عَلَيْكَ، وَ عَوِيلِي وَ حَسْرَتِي وَا أَسَفِي وَ بُكَائِي، وَ مَا أَخَافُ عَلَى نَفْسِي رَجَاءَ أَنْ تَكُونَ لِي حِجَابًا وَ سَنَدًا وَ كَهْفًا، وَ حِرْزًا وَ شَافِعًا وَ وِقَايَةً مِنَ النَّارِ غَدًا، وَ أَنَا مِنْ مَوَالِيكُمُ الَّذِينَ أُعَادِي عَدُوَّكُمْ وَ أُوَالِي وَلِيَّكُمْ، عَلَى ذٰلِكَ أَحْيَا وَ عَلَيْهِ أَمُوتُ، وَ عَلَيْهِ أُبْعَثُ إِنْ شَاءَ اللهُ تَعَالَى، وَ قَدْ أَشْخَصْتُ بَدَنِي وَ وَدَّعْتُ أَهْلِي وَ بَعُدَتْ شُقَّتِي، وَ أُؤَمِّلُ فِي قُرْبِكُمُ النَّجَاةَ، وَ أَرْجُو فِي أَيَّامِكُمُ الْكَرَّةَ، وَ أَطْمَعُ فِي النَّظَرِ إِلَيْكُمْ وَ إِلَى مَكَانِكُمْ غَدًا فِي جَنَّاتِ رَبِّي مَعَ آبَائِكُمُ الْمَاضِينَ.

Translation: O my master, I have come to your Ziyarat carrying my sins and seeking proximity to my Lord by coming to you, crying, lamenting, grieving, mourning and weeping over you. And carrying that about which I am afraid, hoping that you will keep me away from Hell and that you will be my support, my cave, my protector and my intercessor and that you will guard me from the Fire tomorrow. I am one of your followers who dissociates himself from your enemies and loves your friends. And Insha Allah, I shall live, die and be resurrected on this (faith). Indeed, I have bid farewell to my family and have traveled to you. I am far from my home, hoping to be saved by being close to you. I hope to return in your time and I hope to look at you and your positions in the heavens of my Lord tomorrow along with your forefathers.

Then recite:

يَا أَبَا عَبْدِ اللهِ يَا حُسَيْنَ ابْنُ رَسُوْلِ اللهِ، جِئْتُكَ مُسْتَشْفِعًا بِكَ إِلَى اللهِ، اَللّٰهُمَّ إِنِّيْ أَسْتَشْفِعُ إِلَيْكَ بِوَلَدِ حَبِيْبِكَ، وَ بِالْمَلآئِكَةِ الَّذِيْنَ يَضِجُّوْنَ عَلَيْهِ وَ يَبْكُوْنَ وَ يَصْرَخُوْنَ، لَا يَفْتَرُوْنَ، وَ لَا يَسْأَمُوْنَ وَ هُمْ مِنْ خَشْيَتِكَ مُشْفِقُوْنَ، وَ مِنْ عَذَابِكَ حَذِرُوْنَ، لَا تُغَيِّرُهُمُ الْأَيَّامُ، وَ لَا يَهْرَمُوْنَ فِيْ نَوَاحِي الْخَيْرِ يَشْهَقُوْنَ، وَ سَيِّدُهُمْ يَرَى مَا يَصْنَعُوْنَ؛ وَ مَا فِيْهِ يَتَقَلَّبُوْنَ، قَدِ انْهَمَلَتْ مِنْهُمُ الْعُيُوْنُ فَلَا تَرْقَأُ، وَ اشْتَدَّ مِنْهُمُ الْحُزْنُ بِحُرْقَةٍ لَا تُطْفَأُ.

Translation: O Abu Abdullah, O Husain, son of Allah's Messenger. I have come to you seeking your intercession with Allah. O Allah, I seek the intercession of the son of Your beloved with You. And I seek the intercession of the angels who weep, cry and scream over him, the angels who do not slacken, who are never bored, who are alert of Your fear, who are cautious of Your punishment, who do not change with time nor do they get old. They weep in the

corners of the shrine and their master can see what they are doing and how restless they are. Their eyes do not stop shedding tears and their agony continues to increase and is never pacified.

Then raise your hands and recite:

اَللّٰهُمَّ إِنِّى أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِيْنِ الْمُسْتَكِيْنِ، الْعَلِيْلِ الذَّلِيْلِ الَّذِىْ لَمْ يُرِدْ بِمَسْأَلَتِهٖ غَيْرَكَ، فَإِنْ لَمْ تُدْرِكْهُ رَحْمَتُكَ عَطِبَ، أَسْأَلُكَ أَنْ تُدَارِكَنِىْ بِلُطْفٍ مِنْكَ، وَ أَنْتَ الَّذِىْ لَا تُخَيِّبُ سَائِلَكَ، وَ تُعْطِى الْمَغْفِرَةَ وَ تَغْفِرُ الذُّنُوْبَ، فَلَا أَكُوْنَنَّ يَا سَيِّدِىْ أَنَا أَهْوَنَ خَلْقِكَ عَلَيْكَ، وَ لَا أَكُوْنُ أَهْوَنَ مَنْ وَفَدَ إِلَيْكَ بِابْنِ حَبِيْبِكَ، فَإِنِّىْ أَمَّلْتُ وَ رَجَوْتُ، وَ طَمِعْتُ وَ زُرْتُ وَ اغْتَرَبْتُ، رَجَاءً لَكَ أَنْ تُكَافِيَنِىْ إِذْ أَخْرَجْتَنِىْ مِنْ رَحْلِىْ، فَأَذِنْتَ لِىْ بِالْمَسِيْرِ إِلٰى هٰذَا الْمَكَانِ رَحْمَةً مِنْكَ، وَ تَفَضُّلًا مِنْكَ، يَا رَحْمٰنُ يَا رَحِيْمُ.

Translation: O Allah, I am begging to You as a poor, humble, weak and humiliated slave, who does not make his request to anyone but You and if Your mercy does not save him, he shall be destroyed. I ask You to save me with Your kindness, for verily You are the one who does not disappoint those who ask Him. You give pardon and forgive sins. O my master, do not make me the least valuable of Your slaves and do make me the least valuable of those who came to You through the son of Your beloved. Indeed, I have hoped, begged and sought Your mercy. I have abandoned my homeland and come to Ziyarat, hoping that You will reward me now that You have made me travel and have allowed me to come to this place with Your mercy and grace, O beneficent, O merciful.

Beg to Allah with as much sincerity as you can and pray more Insha Allah. Then leave the roofed chamber and

come to the graves of the martyrs. Point to all of them and recite:

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَلسَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُوْرِ مِنْ أَهْلِ دِيَارِ الْمُؤْمِنِيْنَ، اَلسَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُم فَنِعْمَ عُقْبَى الدَّارِ، اَلسَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللهِ، اَلسَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ اللهِ وَ أَنْصَارَ رَسُوْلِهِ، وَ أَنْصَارَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ أَنْصَارَ ابْنِ رَسُوْلِهِ وَ أَنْصَارَ دِيْنِهِ، أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللهِ كَمَا قَالَ اللهُ عَزَّ وَ جَلَّ: 'وَ كَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّوْنَ كَثِيْرٌ فَمَا وَهَنُوْا لِمَا أَصَابَهُمْ فِيْ سَبِيْلِ اللهِ وَ مَا ضَعُفُوْا وَ مَا اسْتَكَانُوْا' فَمَا ضَعُفْتُمْ وَ مَا اسْتَكَنْتُمْ، حَتّٰى لَقِيْتُمُ اللهَ عَلٰى سَبِيْلِ الْحَقِّ، صَلَّى اللهُ عَلَيْكُمْ وَ عَلٰى أَرْوَاحِكُمْ وَ أَبْدَانِكُمْ وَ أَجْسَادِكُمْ، أَبْشِرُوْا بِمَوْعِدِ اللهِ الَّذِيْ لَا خُلْفَ لَهُ وَ لَا تَبْدِيْلَ، إِنَّ اللهَ لَا يُخْلِفُ وَعْدَهُ، وَ اللهُ مُدْرِكٌ بِكُمْ ثَأْرَ مَا وَعَدَكُمْ، أَنْتُمْ خَاصَّةُ اللهِ اخْتَصَّكُمُ اللهُ لِأَبِيْ عَبْدِ اللهِ عَلَيْهِ السَّلَامُ، أَنْتُمُ الشُّهَدَاءُ وَ أَنْتُمُ السُّعَدَاءُ، سُعِدْتُمْ عِنْدَ اللهِ، وَ فُزْتُمْ بِالدَّرَجَاتِ مِنْ جَنَّاتٍ لَا يَظْعَنُ أَهْلُهَا وَ لَا يُهْرَمُوْنَ، وَ رَضُوْا بِالْمَقَامِ فِيْ دَارِ السَّلَامِ، مَعَ مَنْ نَصَرْتُمْ، جَزَاكُمُ اللهُ خَيْرًا مِنْ أَعْوَانٍ جَزَاءَ مَنْ صَبَرَ مَعَ رَسُوْلِ اللهِ ﷺ، أَنْجَزَ اللهُ مَا وَعَدَكُمْ مِنَ الْكَرَامَةِ فِيْ جِوَارِهِ وَ دَارِهِ مَعَ النَّبِيِّيْنَ وَ الْمُرْسَلِيْنَ، وَ أَمِيْرِ الْمُؤْمِنِيْنَ وَ قَائِدِ الْغُرِّ الْمُحَجَّلِيْنَ، أَسْأَلُ اللهَ الَّذِيْ حَمَلَنِيْ إِلَيْكُمْ حَتّٰى أَرَانِيْ مَصَارِعَكُمْ أَنْ يُرِيَنِيْكُمْ عَلَى الْحَوْضِ رِوَاءً مَرْوِيِّيْنَ، وَ يُرِيَنِيْ أَعْدَائَكُمْ فِيْ أَسْفَلِ دَرَكٍ مِنَ الْجَحِيْمِ، فَإِنَّهُمْ قَتَلُوْكُمْ ظُلْمًا وَ أَرَادُوْا إِمَاتَةَ الْحَقِّ، وَ سَلَبُوْكُمْ لِابْنِ سُمَيَّةَ وَ ابْنِ آكِلَةِ الْأَكْبَادِ، فَأَسْأَلُ اللهَ أَنْ يُرِيَنِيَهُمْ ظِمَاءً مُظْمَئِيْنَ مُسَلْسَلِيْنَ مُغَلَّلِيْنَ، يُسَاقُوْنَ إِلَى الْجَحِيْمِ، اَلسَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ اللهِ وَ أَنْصَارَ ابْنِ رَسُوْلِهِ مِنِّيْ مَا بَقِيْتُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ، وَ السَّلَامُ عَلَيْكُمْ دَائِمًا إِذَا فَنِيْتُ وَ بَلِيْتُ، لَهْفِيْ عَلَيْكُمْ أَيُّ

مُصِيْبَةٍ أَصَابَتْ كُلَّ مَوْلىً لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، لَقَدْ عَظُمَتْ وَ خُصَّتْ وَ جَلَّتْ وَ عَمَّتْ مُصِيْبَتُكُمْ، أَنَا بِكُمْ لَجَزِعٌ، وَ أَنَا بِكُمْ لَمُوْجَعٌ مَحْزُوْنٌ، وَ أَنَا بِكُمْ لَمُصَابٌ مَلْهُوْفٌ، هَنِيْئًا لَكُمْ مَا أُعْطِيْتُمْ، وَ هَنِيْئًا لَكُمْ مَا بِهِ حُيِّيْتُمْ، فَلَقَدْ بَكَتْكُمُ الْمَلآئِكَةُ وَ حَفَّتْكُمْ وَ سَكَنَتْ مَعَسْكَرَكُمْ، وَحَلَّتْ مَصَارِعَكُمْ، وَ قَدَّسَتْ وَ صَفَّتْ بِأَجْنِحَتِهَا عَلَيْكُمْ، لَيْسَ لَهَا عَنْكُمْ فِرَاقٌ إِلٰى يَوْمِ التَّلَاقِ، وَيَوْمِ الْمَحْشَرِ وَيَوْمَ الْمَنْشَرِ طَافَتْ عَلَيْكُمْ رَحْمَةٌ مِنَ اللهِ، وَ بَلَغْتُمْ بِهَا شَرَفَ الدُّنْيَا وَ الْآخِرَةِ، أَتَيْتُكُمْ شَوْقًا، وَ زُرْتُكُمْ خَوْفًا، أَسْأَلُ اللهَ أَنْ يُرِيَنِيَكُمْ عَلَى الْحَوْضِ وَ فِي الْجِنَانِ مَعَ الْأَنْبِيَاءِ وَ الْمُرْسَلِيْنَ، وَ الشُّهَدَاءِ وَ الصَّالِحِيْنَ، وَحَسُنَ أُولٰئِكَ رَفِيْقًا،

Translation: Peace be on you and Allah's mercy and His blessings. Peace be on you, O inhabitants of the graves from among the inhabitants of the land of the believers. Peace be on you because you were constant, how excellent, is then the issue of the abode. Peace be on you, O friends of Allah. Peace be on you, O supporters of Allah. O supporters of His messengers, O supporters of Amirul Momineen (a.s.), O supporters of the son of His Messenger and O supporters of His religion. I bear witness that you are Allah's supporters as Allah, the great and Almighty said, *"And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves."* Indeed you were not weakened and you did not humble yourself before your enemies until you met Allah on the path of truth. Allah's blessings be on you, on your souls, bodies and corpses. Rejoice in the promise of Allah which will not change or fail. *"...surely Allah will not fail (His) promise."* And Allah shall avenge you as He promised you. You are Allah's chosen ones and He chose you for Abu Abdullah (a.s.). You are the martyrs and you are the victorious ones. You

achieved victory with Allah and earned the highest ranks in the heavens, where its inhabitants do not age, do not get old and are pleased with their positions in the land of peace along with he that you supported. May Allah reward you with the best of rewards of the supporters, the reward of those who remained patient supporting Allah's Messenger. May Allah fulfill His promise of honoring you by making you neighbors with him and allowing you to dwell with him in his place along with the prophets and messengers and Amirul Momineen (a.s.), leader of the bright-faced. I ask Allah, who brought me to you and allowed me to see your place of martyrdom, to allow me to see you by the pool while our thirst is quenched and to allow me to see your enemies in the lowest places in Hell. Indeed they killed you unjustly; they wanted to kill the truth; and they looted you for the son of Sumayyah and the son of the liver-eater. Therefore, I ask Allah to allow me to see them thirsty, chained and shackled as they are dragged to Hell. Peace be on you, O supporters of Allah and supporters of the son of His Messenger for as long as I live and for as long as there is night and day. Peace be on you after I die and perish and forever. I grieve on you! What a tragedy befell every follower of Muhammad and Aale Muhammad (a.s.). Your tragedy is great, unique and unbearable and it has encompassed everything. Indeed, I have become restless over you; I am in pain and grief. Indeed, I am afflicted with and anguished over your tragedy. Enjoy the rewards which are given to you and enjoy that with which you have been greeted. Indeed the angels have cried over you, surrounded you, dwelled in your camp and they have remained besides your graves. They glorify you and they have placed their wings over you. They shall not leave you until Judgment Day. And on Judgment Day, you shall be surrounded by the mercy of Allah with which you earned the honor in this life and in the hereafter. I came to you yearning for you and I visited you in fear. I ask Allah to allow me to see you by the

Pool and in the heavens along with the prophets, the messengers, *“and the martyrs and the good, and a goodly company are they!”*

Then circulate the holy shrine, reciting:

يَا مَنْ إِلَيْهِ وَفَدْتُ، وَ إِلَيْهِ خَرَجْتُ، وَ بِهِ اسْتَجَرْتُ، وَ إِلَيْهِ قَصَدْتُ، وَ إِلَيْهِ بِابْنِ نَبِيِّهِ تَقَرَّبْتُ، صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ مُنَّ عَلَيَّ بِالْجَنَّةِ، وَ فُكَّ رَقَبَتِيْ مِنَ النَّارِ، اَللّٰهُمَّ ارْحَمْ غُرْبَتِيْ وَ بُعْدَ دَارِيْ، وَ ارْحَمْ مَسِيْرِيْ إِلَيْكَ وَ إِلَى ابْنِ حَبِيْبِكَ، وَ اقْلِبْنِيْ مُفْلِحًا مُنْجِحًا قَدْ قَبِلْتَ مَعْذِرَتِيْ وَ خُضُوْعِيْ وَ خُشُوْعِيْ عِنْدَ إِمَامِيْ وَ سَيِّدِيْ وَ مَوْلَايَ، وَ ارْحَمْ صَرْخَتِيْ وَ بُكَائِيْ وَ هَمِّيْ وَ جَزَعِيْ وَ خُشُوْعِيْ وَ حُزْنِيْ، وَ مَا قَدْ بَاشَرَ قَلْبِيْ مِنَ الْجَزَعِ عَلَيْهِ، فَبِنِعْمَتِكَ عَلَيَّ وَ بِلُطْفِكَ لِيْ خَرَجْتُ إِلَيْهِ، وَ بِتَقْوِيَتِكَ إِيَّايَ، وَ صَرْفِكَ الْمَحْذُوْرَ عَنِّيْ، وَ كَلَائَتِكَ بِاللَّيْلِ وَ النَّهَارِ لِيْ، وَ بِحِفْظِكَ وَ كَرَامَتِكَ إِيَّايَ، وَ كُلَّ بَحْرٍ قَطَعْتُهُ، وَ كُلُّ وَادٍ وَ فَلَاةٍ سَلَكْتُهَا، وَ كُلُّ مَنْزِلٍ نَزَلْتُهُ، فَأَنْتَ حَمَلْتَنِيْ فِي الْبَرِّ وَ الْبَحْرِ، وَ أَنْتَ الَّذِيْ بَلَّغْتَنِيْ وَ وَفَّقْتَنِيْ وَ كَفَيْتَنِيْ، وَ بِفَضْلٍ مِنْكَ وَ وِقَايَةٍ بَلَغْتُ، وَ كَانَتِ الْمِنَّةُ لَكَ عَلَيَّ فِيْ ذٰلِكَ كُلِّهِ، وَ أَثَرِيْ مَكْتُوْبٌ عِنْدَكَ وَ اسْمِيْ وَ شَخْصِيْ، فَلَكَ الْحَمْدُ عَلٰى مَا أَبْلَيْتَنِيْ وَ اصْطَنَعْتَ عِنْدِيْ، اَللّٰهُمَّ فَارْحَمْ فَرَقِيْ مِنْكَ، وَ مَقَامِيْ بَيْنَ يَدَيْكَ وَ تَمَلُّقِيْ، وَ اقْبَلْ مِنِّيْ تَوَسُّلِيْ إِلَيْكَ بِابْنِ حَبِيْبِكَ، وَ صَفْوَتِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ، وَ تَوَجُّهِيْ إِلَيْكَ، وَ أَقِلْنِيْ عَثْرَتِيْ، وَ اقْبَلْ عَظِيْمَ مَا سَلَفَ مِنِّيْ، وَ لَا يَمْنَعُكَ مَا تَعْلَمُ مِنِّيْ مِنَ الْعُيُوْبِ وَ الذُّنُوْبِ وَ الْإِسْرَافِ عَلٰى نَفْسِيْ، وَإِنْ كُنْتَ لِيْ مَاقِتًا فَارْضَ عَنِّيْ، وَ إِنْ كُنْتَ عَلَيَّ سَاخِطًا فَتُبْ عَلَيَّ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، اَللّٰهُمَّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ ارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْرًا وَ اجْزِهِمَا عَنِّيْ خَيْرًا، اَللّٰهُمَّ اجْزِهِمَا بِالْإِحْسَانِ إِحْسَانًا وَ بِالسَّيِّئَاتِ غُفْرَانًا، اَللّٰهُمَّ أَدْخِلْهُمَا الْجَنَّةَ بِرَحْمَتِكَ، وَ حَرِّمْ وُجُوْهَهُمَا عَنْ عَذَابِكَ، وَ بَرِّدْ

عَلَيْهِمَا مَضَاجِعَهُمَا، وَ افْسَحْ لَهُمَا فِيْ قَبْرَيْهِمَا، وعَرِّفْنَيْهِمَا فِيْ مُسْتَقَرٍّ مِنْ رَحْمَتِكَ وَ جَوَارِ حَبِيْبِكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Translation: O one to whom I have come, to whom I have traveled, with whom I have sought refuge, whom I chose as my destination and to whom I sought nearness through the son of His Messenger. Bless Muhammad and Aale Muhammad (a.s.) and bestow Your favors on me by sending me to Paradise and freeing me from Hell. O Allah, have mercy on my loneliness and on being far from my homeland. And have mercy on me for traveling to You and to the son of Your beloved. Allow me to return with success and victory, having accepted my apology and humility before my Imam, my master and leader. Have mercy on my wailing, my tears, grief, sadness, humility, sorrow and the restlessness of my heart over him. Indeed I came to him through Your blessings and kindness to me, through the strength which You gave me, through Your averting harm from me, through Your keeping me safe at night and day and through Your protecting and honoring me. Any sea that I have crossed, any desert that I have passed and any place where I have stayed was because You allowed me to travel the lands and seas. You are the one who gave me the success to arrive here and kept me safe. I arrived here with Your grace and protection and You bestowed Your favors on me in every part of the journey. And my footprints, my name and my journey are recorded with You. Therefore praise be to You for testing me and for bestowing Your favors on me. O Allah, have mercy on my fear of You and have mercy on me for standing before You and praising You. Accept my act of begging to You and turning to You through the son of Your beloved, Your chosen one and the best of Your creation. Forgive my mistakes and the great crimes which I have committed. Do not allow Your

knowledge of my faults, sins and crimes, which I have committed against myself to prevent You from forgiving me. If You detested me before, be pleased with me now. And if You had been displeased with me, now accept my repentance. Indeed You have power over everything. O Allah, forgive me and forgive my parents and *"have compassion on them, as they brought me up when I was young."* And reward them with blessings on my behalf. O Allah, reward them with good for their good deeds and forgive their evil deeds. O Allah, allow them to enter Paradise with Your mercy and make it unlawful for their faces to be punished, make cool their resting place, widen their graves and introduce me to them in the dwellings of Your mercy and in the neighborhood of Your beloved, Muhammad.

Chapter 80: How to pray at the grave of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: Prayers should be performed besides the head of the grave of Imam Husain (a.s.).

Tradition 2: Imam Sadiq (a.s.) was asked, "When I perform the Ziyarat of Imam Husain (a.s.), can I pray to Qibla facing towards grave?"

Imam (a.s.) replied, "Move to the side of the grave a little."

Tradition 3: Imam Sadiq (a.s.) said: After saluting the martyrs, return to the grave of Imam Husain (a.s.) and face the grave and perform as many prayers as possible.

Tradition 4: Imam Sadiq (a.s.) was asked, "How should we pray besides him when we perform the Ziyarat of Imam Husain (a.s.),?"

Imam (a.s.) replied, "Stand behind the grave near his shoulders and invoke blessings on the Prophet and on Imam Husain (a.s.)."

Tradition 5: Imam Sadiq (a.s.) was asked "Can I pray towards Qibla facing the grave?"

Imam (a.s.) replied, "Move to the side of the grave little."

The man asked, "Can I take some clay from the grave of Imam Husain (a.s.) and gain cure from it?"

Imam (a.s.) replied, "Yes or he said: no problem."

Tradition 6: Imam Sadiq (a.s.) was asked, "O son of Allah's Messenger, should one perform the Ziyarat of your father [Imam Husain (a.s.)]?"

Imam (a.s.) replied, "Yes; and pray near his grave, but one should not pray before the grave, on the contrary stand behind it when praying."

Chapter 81: Shortening obligatory prayers and performing recommended prayers during Ziyarat

Tradition 1: Imam Kazim (a.s.) was asked about going to the Ziyarat of Imam Husain (a.s.). He replied, "I don't want you to omit it."

I (the narrator) asked, "What is the your opinion about performing recommended prayers there if I am supposed to shorten prayers?"

Imam (a.s.) replied, "You can perform as many recommended prayers as you like in Masjidul Haram, Masjid of the Messenger and at the grave of Imam Husain (a.s.). I love (doing) that."

I asked, “Can I perform recommended prayers at the grave of Imam Husain (a.s.) during the day?”

Imam (a.s.) replied, “Yes.”

Tradition 2: Same as no. 1

Tradition 3: Imam Sadiq (a.s.) was asked about praying in the holy sanctuary. Imam (a.s.) replied, “One should only perform obligatory prayers in short and he does not have to pray Nafilah.”

Tradition 4-5: Same as no. 1.

Tradition 6: I (the narrator) asked Imam Kazim (a.s.) if a person who is supposed to shorten obligatory prayers, pray near the grave of Imam Husain (a.s.) in the holy sites and in the two Holy Sanctuaries.

Imam replied: Yes, pray as many optional prayers as you can.

Chapter 82: Praying in full at the grave of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) was asked, “Should I perform the Ziyarat of Imam Husain (a.s.)?”

Imam (a.s.) replied, “Perform the Ziyarat of the Blessed One and pray in full form near his grave.”

I asked, “Pray in full form besides him?”

Imam (a.s.) replied, “In full form.”

I said, “But some of our companions narrate that prayers should be prayed in short?”

Imam (a.s.) replied, “Those who are (physically) weak can do so.”

Tradition 2: Imam Sadiq (a.s.) said: You can pray the obligatory prayers in full in three locations: Masjidul Haram, Masjid of the Messenger and grave of Imam Husain (a.s.).

Tradition 3: Same as no. 2.

Tradition 4: Imam Sadiq (a.s.) said: The following is among the rulings in Allah's knowledge: that a traveler can pray in full in four locations: in Mecca, Medina, Masjid Kufa Masjid and tomb of Imam Husain (a.s.).

Tradition 5: Same as no. 4.

Tradition 6: Imam Kazim (a.s) said, "I love for you that which I love for myself and I hate for you that which I hate for myself. Pray in full in the two sanctuaries, in Kufa Masjid and at the tomb of Imam Husain (a.s.)."

Tradition 7, 8 & 9: Same as no. 4.

Tradition 10: Imam Kazim (a.s.) was asked, "Should I pray in short or in full when I am in Masjidul Haram?"

Imam (a.s.) replied, "You have the choice of praying in short but it is better you pray in full, because doing more good is always a blessing."

Chapter 83: Reward of obligatory and Nafilah prayers at the tomb of Imam Husain (a.s.)

Tradition 1: Imam Baqir (a.s.) said to a man: O so and so, what prevents you at times of need from going to the tomb of Imam Husain (a.s.), praying four Rakats and then asking Allah for you needs? Indeed, praying an obligatory prayer near his grave equals a Hajj and praying a Nafilah prayer, equals an Umrah.

Tradition 2: Same point as mentioned in Chapter 79, Tradition 5.

Tradition 3: Imam Sadiq (a.s.) was asked, "What is the reward for one who performs the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied, "Allah will record the reward of performing a Hajj and an Umrah for one who visits the grave of Imam Husain (a.s.), performs his Ziyarat and prays two or four Rakats prayer besides him."

I asked, "May I be sacrificed on you, is this reward same for one who performs the Ziyarat of the grave of other Imams whose obedience is obligatory?"

Imam (a.s.) replied, "The reward is the same for anyone who goes to the Ziyarat of the grave of the other Imams whose obedience is obligatory."

Tradition 4: Same points as mentioned before.

Chapter 84: Bidding farewell after the Ziyarat of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: When you intend to bid farewell to Husain bin Ali (a.s.), recite the following:

اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، أَسْتَوْدِعُكَ اللهَ وَ أَقْرَءُ عَلَيْكَ السَّلَامَ، آمَنَّا بِاللهِ وَ بِالرَّسُوْلِ وَ بِمَا جِئْتَ بِهٖ وَ دَلَلْتَ عَلَيْهِ، وَ اتَّبَعْنَا الرَّسُوْلَ، فَاكْتُبْنَا مَعَ الشَّاهِدِيْنَ، اَللّٰهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا وَ مِنْهُ، اَللّٰهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَنْفَعَنَا بِحُبِّهٖ، اَللّٰهُمَّ ابْعَثْهُ مَقَامًا مَحْمُوْدًا تَنْصُرُ بِهٖ دِيْنَكَ وَ تَقْتُلُ بِهٖ عَدُوَّكَ، وَ تُبِيْرُ بِهٖ مَنْ نَصَبَ حَرْبًا لِآلِ مُحَمَّدٍ فَإِنَّكَ وَعَدْتَهُ ذٰلِكَ، وَ أَنْتَ لَا تُخْلِفُ الْمِيْعَادَ، وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، أَشْهَدُ أَنَّكُمْ شُهَدَاءُ نُجَبَاءُ، جَاهَدْتُمْ فِيْ سَبِيْلِ اللهِ قَتَلْتُمْ عَلٰى مِنْهَاجِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهٖ وَ سَلَّمَ تَسْلِيْمًا، أَنْتُمُ السَّابِقُوْنَ وَ الْمُهَاجِرُوْنَ وَ الْأَنْصَارُ، أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللهِ وَأَنْصَارُ

رَسُوْلِهِ صلى الله عليه وآله وسلم، فَالْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَكُمْ وَعْدَهٗ وَ أَرَاكُمْ مَا تُحِبُّوْنَ، وَ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ، اَللّٰهُمَّ لَا تَشْغَلْنِىْ فِىْ الدُّنْيَا عَنْ ذِكْرِ نِعْمَتِكَ، لَا بِإِكْثَارٍ تُلْهِيْنِىْ عَجَائِبُ بَهْجَتِهَا، وَ تَفْتِنُنِىْ زَهَرَاتُ زِيْنَتِهَا، وَ لَا بِإِقْلَالٍ يُضِرُّ بِعَمَلِىْ كَدُّهٗ، وَ يَمْلَأَ صَدْرِىْ هَمُّهٗ، أَعْطِنِىْ مِنْ ذٰلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ، وَ بَلَاغًا أَنَالُ بِهٖ رِضَاكَ، يَا أَرْحَمَ الرَّاحِمِيْنَ، وَصَلَّى اللّٰهُ عَلٰى رَسُوْلِهٖ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ، وَعَلٰى أَهْلِ بَيْتِهِ الطَّيِّبِيْنَ الْأَخْيَارِ، وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ.

Translation: Peace be on you and may Allah's mercy and blessings be on you. I bid farewell to you and salute you. Indeed we believe in Allah, in the Messenger, in that which you brought and in that which you guided (the people) to. We have followed the Messenger, so record us among those who bear witness.

O Allah! Do not make this our and his last time. O Allah! We ask You to make us benefit from his love.

O Allah! Resurrect him in a Praised Position where You support Your Religion through him, kill Your enemies through him and destroy those who wage war against the family of Muhammad through him. Indeed You promised this to him and You do not break promises.

Peace be on you and Allah's mercy and blessings be on you.

I bear witness that you are the noble martyrs. You fought in the way of Allah and were killed following the path of Allah's Messenger – may Allah's blessings and salutation be on him and his family.

You are the foremost, those who left their homes and the supporters. I bear witness that you are the supporters of Allah and the supporters of His Messenger.

Praise be to Allah who fulfilled His promise to you and showed you that which you love and may Allah's mercy and Blessings be upon Muhammad and Aale Muhammad.

O Allah! Do not make me preoccupied with this world such that I neglect thanking You for Your blessings. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. Do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your creation and enough that I can attain Your pleasure, O Most Merciful of the merciful ones.

May Allah's Mercy and Blessings be upon His Messenger, Muhammad Ibne Abdullah and upon his righteous and blessed family.

Tradition 2: Imam Sadiq (a.s.) said: When you decide to bid farewell after Ziyarat of Imam Husain (a.s.), recite as many Ziyarats as you can. Ensure that you choose Nainawa or Ghadiriyyah as your residence. Before farewell, perform a Ghusl and recite the farewell Ziyarat. After Ziyarat, turn your face towards his face, touch the grave, recite:

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، أَنْتَ لِيْ جُنَّةٌ مِنَ الْعَذَابِ، وَ هٰذَا

أَوَانُ أَنْصِرَافِيْ عَنْكَ؛ غَيْرَ رَاغِبٍ عَنْكَ، وَلَا مُسْتَبْدِلٍ بِكَ سِوَاكَ، وَلَا مُؤْثِرٍ عَلَيْكَ غَيْرَكَ، وَ لَا

زَاهِدٍ فِيْ قُرْبِكَ، وَ قَدْ جُدْتُ بِنَفْسِيْ لِلْحَدَثَانِ، وَ تَرَكْتُ الْأُهْلَ وَ الْأَوْطَانَ، فَكُنْ لِيْ يَوْمَ

حَاجَتِيْ وَ فَقْرِيْ، وَ فَاقَتِيْ، وَيَوْمَ لَا يُغْنِيْ عَنِّيْ وَالِدَيَّ وَ لَا وَ لَدِيْ، وَ لَا حَمِيْمِيْ وَلَا رَفِيْقِيْ وَلَا

قَرِيْبِيْ، أَسْأَلُ اللهَ الَّذِيْ قَدَّرَ وَ خَلَقَ أَنْ يُنَفِّسَ بِكَ كَرْبِيْ، وَ أَسْأَلُ اللهَ الَّذِيْ قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنِّيْ وَ مِنْ رَجْعَتِيْ، وَ أَسْأَلُ اللهَ الَّذِيْ أَبْكَىٰ عَلَيْكَ عَيْنِيْ أَنْ يَجْعَلَهُ سَنَدًا لِيْ، وَ أَسْأَلُ اللهَ الَّذِيْ نَقَلَنِيْ إِلَيْكَ مِنْ رَحْلِيْ وَ أَهْلِيْ أَنْ يَجْعَلَهُ ذُخْرًا لِيْ، وَ أَسْأَلُ اللهَ الَّذِيْ أَرَانِيْ مَكَانَكَ وَ هَدَانِيْ لِلتَّسْلِيْمِ عَلَيْكَ وَ لِزِيَارَتِيْ إِيَّاكَ أَنْ يُوْرِدَنِيْ حَوْضَكُمْ، وَ يَرْزُقَنِيْ مُرَافِقَتَكُمْ فِيْ الْجِنَانِ مَعَ آبَائِكَ الصَّالِحِيْنَ صَلَّى اللهُ عَلَيْهِمْ أَجْمَعِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللهِ وَ ابْنَ صَفْوَتِهٖ، اَلسَّلَامُ عَلىٰ رَسُوْلِ اللهِ مُحَمَّدِ بْنِ عَبْدِ اللهِ، حَبِيْبِ اللهِ وَ صَفْوَتِهٖ، وَ أَمِيْنِهٖ وَ رَسُوْلِهٖ، وَ سَيِّدِ النَّبِيِّيْنَ، اَلسَّلَامُ عَلىٰ أَمِيْرِ الْمُؤْمِنِيْنَ وَ وَصِيِّ رَسُوْلِ رَبِّ الْعَالَمِيْنَ، وَ قَائِدِ الْغُرِّ الْمُحَجَّلِيْنَ، اَلسَّلَامُ عَلَى الْأَئِمَّةِ الرَّاشِدِيْنَ وَ الْمَهْدِيِّيْنَ، اَلسَّلَامُ عَلىٰ مَنْ فِيْ الْحَائِرِ مِنْكُم وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ، اَلسَّلَامُ عَلىٰ مَلَآئِكَةِ اللهِ الْبَاقِيْنَ مُسَبِّحِيْنَ الْمُقِيْمِيْنَ، الَّذِيْنَ هُمْ بِأَمْرِ رَبِّهِمْ قَائِمُوْنَ، اَلسَّلَامُ عَلَيْنَا وَ عَلىٰ عِبَادِ اللهِ الصَّالِحِيْنَ، وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

Translation: Peace be on you, O Wali of Allah. Peace be on you, Abu Abdullah. You are my protection from the chastisement of the Hereafter. This is the time for me to leave you although I am not abandoning you, I am not replacing you with anyone other than you, nor am I giving preference to anyone else above you. I have not lost the desire to be near you.

I have put myself in danger (by traveling to you) and have left my family and homeland (to come to you). So be there for me on the day of my need, poverty and indigence; the day when my parents, my children, my intimate friends, my companions and my relatives will not help me.

I ask Allah, who willed and created, to remove my anguish through you and I ask Allah, who willed for me to be parted from your site, not to make this last time I come (to you Ziyarat) and to allow me to return.

I ask Allah, who made my eyes to cry over you, to make this crying my support (on Judgment Day). And I ask Allah, who made me travel to you from my home and family, to keep this Ziyarat reserved for me.

I ask Allah, who showed me your place and guided me to say Peace be on you and to perform your Ziyarat, to allow me to come to your Pool and to sustain me with accompanying you in the Heavens along with your righteous ancestors – Allah's blessings be on all of them.

Peace be on you, O Allah's Chosen One and son of His Chosen One. Peace be on Allah's Messenger, Muhammad Ibne Abdullah, Allah's beloved and His Chosen one, His Trustee and His Messenger and the Master of the Prophets.

Peace be on Amirul Momineen, the Successor of the Messenger of the Lord of the Worlds and the Leader of those with Shinning Faces (on Judgment Day).

Peace be on the righteous and the Rightly Guided Imams. Salutation to those of you (Imams) who are in the holy shrine and Allah's mercy and blessings be on you.

Peace be on Allah's Angels who remain here sanctifying (Allah) and who are residents (in the holy shrine), the angels who fulfill the orders of their Lord.

Peace be on us and upon Allah's righteous servants and praise is due to Allah, the Lord of the Worlds.

Then recite:

سَلَامُ اللهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ وَ أَنْبِيَائِهِ الْمُرْسَلِيْنَ، وَعِبَادِهِ الصَّالِحِيْنَ عَلَيْكَ يَا بْنَ رَسُوْلِ اللهِ وَعَلٰى رُوْحِكَ وَ بَدَنِكَ وَ عَلٰى ذُرِّيَّتِكَ وَ عَلٰى مَنْ حَضَرَكَ مِنْ أَوْلِيَآئِكَ، أَسْتَوْدِعُكَ اللهَ وَ أَسْتَرْعِيْكَ وَ أَقْرَءُ عَلَيْكَ السَّلَامَ، آمَنَّا بِاللهِ وَ بِرَسُوْلِهٖ وَ بِمَا جَاءَ بِهٖ مِنْ عِنْدِ اللهِ، اَللّٰهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِيْنَ،

Translation: Salutation of Allah and salutation of His proximate Angels, His messenger Prophets and His righteous Servants be on you, O son of Allah's Messenger and upon you soul, your body, your progeny and upon those of your friends who were with you.

I bid farewell to you and leave you in the care of Allah and I convey my salutation to you. We believe in Allah, in His Messenger and in the message, which he brought from Allah. O Allah! Record us among those who bear witness.

Then recite:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِيْ ابْنَ رَسُوْلِكَ، وَ ارْزُقْنِيْ زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِيْ، اَللّٰهُمَّ انْفَعْنِيْ بِحُبِّهٖ يَا رَبَّ الْعَالَمِيْنَ، اَللّٰهُمَّ ابْعَثْهُ مَقَامًا مَحْمُوْدًا إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَ التَّسْلِيْمِ أَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ أَنْ لَا تَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِيْ إِيَّاهُ، فَإِنْ جَعَلْتَهُ يَا رَبِّ فَاحْشُرْنِيْ مَعَهُ وَ مَعَ آبَائِهٖ وَ اَوْلِيَاءِهٖ، وَ إِنْ أَبْقَيْتَنِيْ يَا رَبِّ فَارْزُقْنِيْ الْعَوْدَ إِلَيْهِ ثُمَّ الْعَوْدَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِيْنَ، اَللّٰهُمَّ اجْعَلْ لِيْ لِسَانَ صِدْقٍ فِيْ أَوْلِيَائِكَ، وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ لَا تَشْغَلْنِيْ عَنْ ذِكْرِكَ بِإِكْثَارٍ عَلَيَّ مِنَ الدُّنْيَا تُلْهِيْنِيْ عَجَائِبَ بَهْجَتِهَا وَ تُفْتِنُنِيْ زَهَرَاتُ زِيْنَتِهَا، وَ لَا بِإِقْلَالٍ يُضِرُّ بِعَمَلِيْ كَدُّهُ، وَ

يَمْلأُ صَدْرِي هَمُّهُ، وَأَعْطِنِي بِذلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ، وَبَلاَغًا أَنَالُ بِهِ رِضَاكَ يَا رَحْمٰنُ،

وَالسَّلاَمُ عَلَيْكُمْ يَا مَلاَئِكَةَ اللهِ وَزُوَّارَ قَبْرِ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلاَمُ،

Translation: O Allah! Bless Muhammad and Aale Muhammad and do not make this the last time I come to the Ziyarat of the son of Your Messenger. Allow me to come to his Ziyarat again and again for as long as You keep me alive.

O Allah! Make me benefit from his love, O Lord of the Worlds.

O Allah! Resurrect him in a Praised Position. Indeed You have power over all things.

O Allah! After having performed prayers and having saluted them, I ask You to bless Muhammad and Aale Muhammad and I ask You not to make this the last time I come to his Ziyarat. O Lord! If You do make it my last, then resurrect me with him, with his ancestors and his true followers. And if You keep me alive, bless me with his Ziyarat again and again with Your Mercy, O Most Merciful of the merciful ones.

O Allah! Appoint for me a truthful tongue with Your Friends and make me love their sites.

O Allah! Bless Muhammad and Aale Muhammad and do not make me preoccupied with this world such that I forsake Your remembrance. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. Do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your creation and

enough that I can attain Your pleasure, O Most Merciful of the merciful ones.

Peace be on you, O Allah's Angels and the Visitor of the grave of Abi Abdullah.

Then place your right and left cheek on the grave and continue praying and asking for you needs.

Do not turn you back to the grave while leaving until you exit (the holy shrine).

Chapter 85: Ziyarat of Hazrat Abbas Ibne Ali (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: When you want to perform the Ziyarat of Abbas Ibne Ali (a.s.) on the banks of Euphrates near the holy sanctuary, stand at the door of the roofed chamber and recite the following:

سَلَامُ اللهِ وَ سَلَامُ مَلَآئِكَتِهِ الْمُقَرَّبِيْنَ، وَ أَنْبِيائِهِ الْمُرْسَلِيْنَ، وَ عِبادِهِ الصَّالِحِيْنَ وَ جَمِيْعِ
الشُّهَدَاءِ وَ الصِّدِّيقِيْنَ، وَ الزَّاكِيَاتُ الطَّيِّبَاتُ فِيْمَا تَغْتَدِيْ وَ تَرُوْحُ عَلَيْكَ يَا بْنَ أَمِيْرِ
الْمُؤْمِنِيْنَ، أَشْهَدُ لَكَ بِالتَّسْلِيْمِ وَ التَّصْدِيْقِ وَ الْوَفَاءِ وَ النَّصِيْحَةِ لِخَلَفِ النَّبِيِّ الْمُرْسَلِ، وَ
السِّبْطِ الْمُنْتَجَبِ، وَ الدَّلِيْلِ الْعَالِمِ، وَ الْوَصِيِّ الْمُبَلِّغِ، وَ الْمَظْلُوْمِ الْمُهْتَضَمِ، فَجَزَاكَ اللهُ عَنْ
رَسُوْلِهِ وَ عَنْ أَمِيْرِ الْمُؤْمِنِيْنَ وَ عَنِ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَفْضَلَ الْجَزَاءِ بِمَا
صَبَرْتَ وَ احْتَسَبْتَ، وَ أَعَنْتَ فَنِعْمَ عُقْبَى الدَّارِ، لَعَنَ اللهُ مَنْ قَتَلَكَ، وَ لَعَنَ اللهُ مَنْ جَهِلَ
حَقَّكَ، وَ اسْتَخَفَّ بِحُرْمَتِكَ، وَ لَعَنَ اللهُ مَنْ حَالَ بَيْنَكَ وَ بَيْنَ مَاءِ الْفُرَاتِ، أَشْهَدُ أَنَّكَ
قُتِلْتَ مَظْلُوْمًا، وَ أَنَّ اللهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ، جِئْتُكَ يَا بْنَ أَمِيْرِ الْمُؤْمِنِيْنَ وَافِدًا إِلَيْكُمْ،
وَ قَلْبِيْ مُسَلِّمٌ لَكُمْ، وَ أَنَا لَكُمْ تَابِعٌ، وَ نُصْرَتِيْ لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللهُ وَ هُوَ خَيْرُ

الْحَاكِمِيْنَ، فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ، إِنِّيْ بِكُمْ وَ بِإِيَابِكُمْ مِنَ الْمُؤْمِنِيْنَ، وَ بِمَنْ خَالَفَكُمْ وَ قَتَلَكُمْ مِنَ الْكَافِرِيْنَ، قَتَلَ اللهُ أُمَّةً قَتَلَتْكُمْ بِالْأَيْدِيْ وَ الْأَلْسُنِ.

Translation: Salutation of Allah and salutation of His proximate Angels, His prophet messengers, His Righteous Servants, all of the Martyrs and the truthful ones and all of the purified and blessed greetings be on you at all times, O son of Amirul Momineen.

I bear witness that you submitted and believed and that you devoted yourself and remained loyal to the Remainder of the Prophet's messenger [Imam Husain (a.s.)], the Chosen Grandson, the Knowledgeable Guide, the Successor who announced (Allah's Messenger), and the one who was oppressed and wronged.

May Allah reward you on behalf of His Messenger, Amirul Momineen, Hasan and Husain – Allah's blessings be upon them – with the best rewards, for you suffered (in this world) but remained patient expecting the reward from Allah. So how excellent is (your) final abode!!

May Allah's curse be upon those who killed you. May Allah's curse be upon those who ignored your rights and breached your sanctity. May Allah's curse be upon those who stood between you and Euphrates water.

I bear witness that you were killed unjustly and indeed Allah will fulfill that which He promised you.

I have come to you, O son of Amirul Momineen, as your guest while my heart has submitted to you. I follow you and my support is prepared for you until Allah judges and He is the Best of the Judges.

I am with you and only with you and not with your enemies.

I believe in you and in your return and I disbelieve in those who opposed you and killed you.

May Allah kill the people who killed you with their hands and tongues.

Then enter, fall upon the grave and recite the following:

اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ، الْمُطِيْعُ لِلّٰهِ وَ لِرَسُوْلِهٖ وَ لِأَمِيْرِ الْمُؤْمِنِيْنَ، وَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ، اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ وَ رِضْوانُهٗ، وَ عَلٰى رُوْحِكَ وَ بَدَنِكَ، اَشْهَدُ وَ أُشْهِدُ اللهَ أَنَّكَ مَضَيْتَ عَلٰى مَا مَضٰى عَلَيْهِ الْبَدْرِيُّوْنَ، الْمُجَاهِدُوْنَ فِيْ سَبِيْلِ اللهِ، الْمُنَاصِحُوْنَ لَهٗ فِيْ جِهَادِ أَعْدَائِهٖ، الْمُبَالِغُوْنَ فِيْ نُصْرَةِ أَوْلِيَائِهٖ، الذَّابُّوْنَ عَنْ أَحِبَّائِهٖ، فَجَزَاكَ اللهُ أَفْضَلَ الْجَزَاءِ، وَ أَكْثَرَ الْجَزَاءِ، وَ أَوْفَرَ الْجَزَاءِ، وَ أَوْفٰى جَزَاءِ أَحَدٍ مِمَّنْ وَفٰى بِبَيْعَتِهٖ، وَ اسْتَجَابَ لَهٗ دَعْوَتَهٗ، وَ أَطَاعَ وُلَاةَ أَمْرِهٖ، وَ أَشْهَدُ أَنَّكَ قَدْ بَالَغْتَ فِي النَّصِيْحَةِ، وَ أَعْطَيْتَ غَايَةَ الْمَجْهُوْدِ، فَبَعَثَكَ اللهُ فِي الشُّهَدَاءِ، وَ جَعَلَ رُوْحَكَ مَعَ أَرْوَاحِ الشُّهَدَاءِ، وَ أَعْطَاكَ مِنْ جِنَانِهٖ اَفْسَحَهَا مَنْزِلًا، وَ أَفْضَلَهَا غُرَفًا، وَ رَفَعَ ذِكْرَكَ فِيْ عِلِّيِّيْنَ، وَ حَشَرَكَ مَعَ النَّبِيِّيْنَ، وَ الصِّدِّيْقِيْنَ وَ الشُّهَدَآءِ وَ الصَّالِحِيْنَ، وَ حَسُنَ أُوْلٰئِكَ رَفِيْقًا، أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَ لَمْ تَنْكُلْ، وَ أَنَّكَ مَضَيْتَ عَلٰى بَصِيْرَةٍ مِنْ أَمْرِكَ، مُقْتَدِيًا بِالصَّالِحِيْنَ وَ مُتَّبِعًا لِلنَّبِيِّيْنَ، فَجَمَعَ اللهُ بَيْنَنَا وَ بَيْنَكَ، وَ بَيْنَ رَسُوْلِهٖ وَ أَوْلِيَآئِهٖ فِيْ مَنَازِلِ الْمُخْبِتِيْنَ، فَإِنَّهٗ أَرْحَمُ الرَّاحِمِيْنَ.

Translation: Peace be on you, O Allah's Righteous Servant who was obedient to Allah, to His Messenger, to Amirul Momineen and to Hasan and Husain (a.s.).

Peace be on you and may Allah's Mercy, blessings and pleasure be on you, your soul and your body.

I bear witness and take Allah as witness that you died on the same path as the martyrs in the Battle of Badr who fought in the way of Allah, that you remained loyal to Him in fighting against His enemies, that you strived hard in supporting His Divine Authorities and that you kept harm away from His Loved Ones.

May Allah reward you with the best of rewards, the greatest rewards, the most increasing rewards and with rewards which are above any reward (which He has ever) granted to those who remained loyal to their allegiance, who answered His call and who obeyed His Divine Authorities.

I bear witness that you strived hard with loyalty and put forth all of your efforts (in the way of Allah). So Allah resurrected you among the Martyrs, joined your soul with the souls of the Ever-Blissful Ones and gave you the most spacious place in His Heavens and the best of its chambers (as your abode). And He elevated your remembrance in the highest of places and raised you with *"the prophets, the truthful ones, the martyrs and the righteous ones and excellent are these companions"* (4:69)

I bear witness that you were not weakened and you did not lose heart (while facing the enemies). Indeed you died with insight about your affairs while following the Righteous Ones and the prophets.

May Allah unite us with you, with His Messenger and His Divine Authorities in the dwellings of the Humble Ones. Indeed He is the Most Merciful of the merciful ones.

Chapter 86: Bidding farewell after the Ziyarat of Abbas Ibne Ali (a.s.)

Tradition 1: Imam Sadiq (a.s.) said: When you intend to bid farewell to Abbas (a.s.), go to his grave and recite the following:

أَسْتَوْدِعُكَ اللهَ وَ أَسْتَرْعِيْكَ وَ أَقْرَءُ عَلَيْكَ السَّلَامُ، آمَنَّا بِاللهِ وَ بِرَسُوْلِهٖ وَ بِكِتَابِهٖ وَ بِمَا جَاءَ بِهٖ مِنْ عِنْدِ اللهِ، اَللّٰهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِيْنَ، اَللّٰهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ ابْنِ أَخِيْ نَبِيِّكَ، وَ ارْزُقْنِيْ زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِيْ، وَ احْشُرْنِيْ مَعَهُ وَ مَعَ آبَائِهٖ فِي الْجِنَانِ، اَللّٰهُمَّ وَ عَرِّفْ بَيْنِيْ وَ بَيْنَهُ وَ بَيْنَ رَسُوْلِكَ وَ أَوْلِيَائِكَ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ تَوَفَّنِيْ عَلَى الْإِيْمَانِ بِكَ وَ التَّصْدِيْقِ بِرَسُوْلِكَ، وَ الْوِلَايَةِ لِعَلِيِّ ابْنِ أَبِيْ طَالِبٍ وَ الْأَئِمَّةِ مِنْ وُلْدِهٖ، وَ الْبَرَائَةِ مِنْ عَدُوِّهِمْ، فَإِنِّيْ قَدْ رَضِيْتُ بِذٰلِكَ يَا رَبِّ.

Translation: I bid farewell to you, leave you in the care of Allah and convey my salutation to you. We believe in Allah, His Messenger, His Book and in that which His Messenger brought forth from Allah. O Allah! Record us among those who bear witness.

O Allah! Do not make this the last time I come to the Ziyarat of the grave of the son of Your Prophet's brother. Permit me to do his Ziyarat for as long as You keep me alive. Resurrect me with him and with his ancestors in the Heavens. O Allah! Acquaint me with him, with Your messenger and with Your Friends.

O Allah! Bless Muhammad and Aale Muhammad and make me die while believing in you, believing in Your messenger, believing in the Wilayat of Ali Ibne Abi Talib

and the Imams from his sons (a.s.) and while dissociating from their enemies. Indeed I am pleased with this, O Lord.

Then pray for yourself, your parents, the believers and the Muslims and choose some supplications to recite.

Chapter 87: Bidding farewell to the Companions of Imam Husain (a.s.)

Tradition 1: Imam Sadiq (a.s.) said recite:

اَللّٰهُمَّ لَا تجعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُمْ، وَ أَشْرِكْنِي مَعَهُمْ وَادْخِلْنِي فِي صَالِحِ مَا أَعْطَيْتَهُمْ عَلٰى نَصْرِهِمْ ابْنَ بِنْتِ نَبِيِّكَ، وَ حُجَّتِكَ عَلٰى خَلْقِكَ، وَ جِهَادِهِمْ مَعَهُ فِي سَبِيلِكَ، اَللّٰهُمَّ اجْمَعْنَا وَ إِيَّاهُمْ فِي جَنَّتِكَ مَعَ الشُّهَدَاءِ وَ الصَّالِحِيْنَ، وَ حَسُنَ أُولٰئِكَ رَفِيْقًا، أَسْتَوْدِعُكُمُ اللهَ وأَقْرءُ عَلَيْكُمُ السَّلَامُ، اَللّٰهُمَّ ارْزُقْنِيَ الْعَوْدَ إِلَيْهِمْ، وَ احْشُرْنِيْ مَعَهُمْ يا أَرْحَمَ الرَّاحِمِيْنَ.

Translation: O Allah! Do not make this the last time I come to their Ziyarat. Make me their partner and include me in the blessings which You have bestowed on them for supporting the son of Your Prophet's daughter and Your Proof on Your creation and for fighting with him in Your way.

O Allah! Unite us with them in Your Paradise along with the Martyrs and the Righteous Ones. How excellent these companions are!

I bid farewell to you and convey my salutation to you.

O Allah! Sustain me with returning to them and resurrect me with them, O Most Merciful of the merciful ones.

Chapter 88: Excellence of Kerbala and Ziyarat of Imam Husain (a.s.)

Imam Sajjad (a.s.) said to me (the narrator), "O Zaidah! I have been informed that you perform the Ziyarat of the grave of Imam Husain (a.s.) from time to time?"

I replied, "It is true."

Imam (a.s.) asked, "Why do you do this despite being esteemed by your governor who does not tolerate anyone who loves us, gives preference to us above others, mentions our excellence, or fulfills any of his obligations towards us?"

I replied: By Allah, I don't do it for the sake of anyone but Allah and His messenger. I do not care about anyone's wrath who might be wrathful of this. And there is no affliction that could befall me in Ziyarat, which is unbearable in my view.

Imam (a.s.) asked, "I ask you by Allah, is this true?"

I replied, "By Allah, this is true."

Imam (a.s.) asked the same question thrice and I repeated my answer thrice.

Then Imam (a.s.) said, "Glad tidings to you, glad tidings to you and glad tidings to you, for indeed I am going to narrate a tradition to you which is among the most distinguished of traditions that are kept safe with me."

Indeed after the tragedies which befell us in Taff, in which my father [Imam Husain (a.s.)] and those with him from his children, brothers and the rest of his family members were killed, his ladies and children were about to be taken to Kufa on saddle-less camels.

(While we were leaving Kerbala) I looked at their unburied bodies. It was extremely difficult for me to see

them and I became agitated seeing them in that state and my soul almost left my body.

When my aunt, Zainab Kubra, daughter of Ali, saw me in that state and asked me, "O remainder of my grandfather, my father and my brothers! Why do I see you struggling in death?"

I replied: How can I not be restless and stay patient when I see that my master, my brothers, my uncles, my cousins and the rest of my family members have been killed and are covered with their blood and with dust? They have been looted, left on the dust without shrouds and their bodies have not been buried. No one looks at them and no human comes near them as if they are a family from Dailam or Khazar.

My aunt said: Do not allow that which you see to make you restless, for by Allah, Allah's Messenger confided to your grandfather, you father and your uncle that Allah has taken the covenant from some people from among this Ummah, who are unknown to the Firons of this Ummah but are well-known in the heavens, who will collect these separated limbs and bodies smeared with blood and bury them.

They will install a sign here to the grave of your father, the Chief of the Martyrs. And as time passes, its signs will never vanish and its traces will never be erased by the passage of time.

Many leaders of disbelief and followers of deviation will strive to eradicate and destroy it, but it will continue to be more elevated and apparent.

I asked, "What is the covenant and what is this incident?"

She replied: Umme Aiman narrated to me that:

One day, Allah's Messenger arrived at the house of Fatima, who cooked some Harirah for him and Ali (a.s.) brought him a dish of dates and I took a bowl of milk and another filled with cream to them. Allah's Messenger, Ali, Fatima, Hasan and Husain (a.s.) ate that Harirah and drank the milk. Then they ate from the dates and the cream.

Then Allah's Messenger washed his hands while Ali (a.s.) poured water over his hands, after which he wiped his hands over his face and then looked at Ali, Fatima, Hasan and Husain (a.s.) in a way that happiness was apparent on his face.

Allah's Messenger then turned his face to the heavens for a long time, after which he turned to Qibla, raised his hands and began praying. He then fell into prostration and began to weep for a long time. Then he raised his voice with lamentation and began to shed tears.

After sometime he raised his head. He looked at the ground and he was shedding tears like rain.

Fatima, Ali, Hasan and Husain (a.s.) and I were aggrieved to see Allah's Messenger in this state and we did not dare ask him the reason.

But after a long time, Ali and Fatima asked, "O Allah's Messenger! What makes you cry? May Allah never make you cry! Our hearts are pained to see you in this state."

My brother! Today, I was delighted for your sake in a way I had never been delighted before. And as I was looking at you and praising Allah for blessing me with you, Jibraeel came down to me and said:

O Muhammad! Allah the exalted, is aware of that which you feel and He knows how pleased you are looking at your brother, daughter and two grandsons. Thus He has completed His blessing on you and has willed to satisfy you

with His bounties by placing them, their progenies, their lovers and their Shia with you in Paradise.

They will not be separated from you. They will be favored as you will be and they will be blessed like you will be until you are satisfied and even beyond your satisfaction.

But in return they will be afflicted with many tragedies in this life. They will be hurt by some people who will ascribe themselves to your religion and claim to be from your Ummah but are dissociated from Allah and you.

They will be struck and killed in the harshest ways and their places of martyrdom and their graves will be far from one another.

This is the choice of Allah for them and (also) for you with regards to them, so praise Allah, the Mighty and Sublime, for His choice and accept His will.

So I praised Allah and accepted His will regarding that which He chose for you.

Then Jibraeel said: O Muhammad! Indeed your brother will be oppressed after you, he will be overpowered by your Ummah and he will suffer from you enemies. Then he will be killed by the most evil and the most wretched created being, the counterpart of the killer of Prophet Salih's she-camel.

He (Ali) will be slain in a city to which he will migrate, a city, which will become the centre of his Shia and the Shia of his children in which they will continuously be afflicted with many great tragedies.

Indeed this grandson of yours – and he pointed to Imam Husain (a.s.) – along with a group of your progeny, your family members and the best ones from among your Ummah will be killed by the banks of Euphrates in a land called Kerbala; the land which will cause many agonies

(KARB) and afflictions (BALA) on your enemies and the enemies of your progeny on the day when agonies are endless and regrets are everlasting.

Kerbala, where your grandson and his family will be slain, is the most blessed and sacred land on earth and it is a valley of Paradise.

On the day when the cursed cavalries of disbelievers surround and slay your grandson and his family, there will be earthquakes everywhere on earth; the mountains will start shaking, waves in oceans will collide and the heavens and their inhabitants will become agitated. O Muhammad! All this will be a result of their anger for your sake and the sake of your progeny, because how difficult it will be for them to see the way in which your sanctity will be violated and because of how terribly you will be recompensed by the people with regards to your progeny and offspring.

Then nothing from the above mentioned creation will remain without asking Allah, the Mighty and Sublime, for permission to support your oppressed and overpowered family who are Allah's Proofs on the creation after you.

Hence Allah will reveal to the heavens, the earth, the mountains the oceans and everyone in them:

I am Allah, the Powerful King, from whom no party can escape. And none of the created beings can prevent My power from being applied to them. I am the most powerful to avenge him and to achieve victory for him.

I swear by My Glory and Magnificence, I will torment those who oppressed My Messenger and Chosen One, violated his sanctity, slain his progeny, abandoned his orders and oppressed his family with that with which I will torment anyone else in the worlds.

Then everything in the heavens and the earth will roar, cursing those who oppressed your progeny and violated your sanctity.

And when that group [Imam Husain (a.s.) his companions] will arrive at its place of martyrdom, the Almighty Allah, Himself will take their souls and angels from the Seventh Heaven will descend to earth with: (1) Containers made of rubies and emeralds filled with Water of Life (2) Garments from Paradise and (3) Perfumes of Paradise.

They will wash their bodies with that water, clothe them with those garments and anoint them with those perfumes. Then the angels will stand in lines and pray on them.

Allah will then delegate some people from among your Ummah whom the disbelievers don't know and who did not participate in shedding their blood with their intentions, tongues or actions. They will bury their bodies and place a sign on the grave of the Chief of the Martyrs in that land. That sign will become the indication for those who follow the truth and means to achieve victory for believers.

Then a hundred thousand angels from every sky will descend and surround him (his grave) everyday and every night. They will invoke blessings on him, circulate his grave, sanctify Allah near his grave and seek forgiveness for those who come to his Ziyarat and record the names of those from among your Ummah who seek nearness to the Almighty Allah and to you, by going to his Ziyarat. They will also record the names of their ancestors, tribes and homelands.

Then these angels will mark the faces of the visitor using a marker made of the light of Allah's Throne which reads, "This is the Visitor of the grave of the best of the martyrs and son of the best of the prophets."

Hence on Judgment Day, the light which is from this marking will radiate from their faces in such a way that it will blur everyone's vision and the visitors will be identified by this light.

(Jibraeel then continued:) O Muhammad! It is as if I can see you standing between Mikaeel and I, while Ali (a.s.) will be before us. There will be a countless number of angels with us and we will be picking those who have this marking on their faces, so that Allah saves them from terrors and difficulties of that Day.

O Muhammad! Indeed this is the ruling of Allah and His gift for those who perform the Ziyarat of your grave, the grave of your brother, or the graves of your two grandsons, seeking nothing but the pleasure of Allah, the Mighty and Sublime.

There will be some people on whom the wrath and the curse of Allah has fallen who will strive to eradicate the signs and traces of this grave, but Allah, the Powerful, will not allow it.

Allah's Messenger added, "This is the cause of my grief and crying."

Zainab (s.a.) continued: When Ibne Muljim (l.a.) struck my father, I noticed the signs of death on him as a result of it.

I said to him, "Father, Umme Aiman narrated the tradition (of Husain's martyrdom) to me and I would like to hear it from you."

My father replied: My daughter! The tradition is as Umme Aiman narrated it to you. It is as if I can see you and ladies of your family as captives in this city. You will be humiliated and you will be in fear of being abducted by the people. So have patience!! Patience!!

I swear by He that split the grain and created the creation, on that day there will be no friends of Allah on earth other than you, your lovers and your Shia.

And when Allah's Messenger narrated this tradition to us he said:

Iblis (l.a.) will fly around the earth on that day joyfully, along with his devils and demons. And call out to them: O devils! We have truly achieved our goal with the children of Adam. We have attained our target in their destruction and we have caused them all to inherit Hell, except those who stay committed to this group referring to Imam Husain (a.s.) and his companions.

So focus your efforts in creating doubts among the people about them [the Ahle Bayt (a.s.)] and in inciting animosity towards them. Lure the people away from them and their followers so that you can strengthen deviation and disbelief of the people and so that no one survives.

Amirul Momineen (a.s.) added: Iblis, who is a liar, said the truth to them (on this occasion) that no good deed can benefit one who antagonizes you and that aside from major sins, no bad deed will harm one that loves and follows you.

Zaidah (the narrator) added, after Imam Ali Ibne Husain (a.s.) narrated the above tradition to me, he added:

"Take this tradition and protect it. Indeed even if you were to ride your camel for a full year to hear this tradition, it would not have been enough!"

The above tradition is not part of Kamiluz Ziyaraat. But a students of the author – may Allah's mercy be on him – added it because of its importance.

Tradition 1: Imam Sadiq (a.s.) asked one of his followers, "Do you perform the Ziyarat of Imam Husain (a.s.)?"

The man replied, “Yes, I go to his Ziyarat once every two or three years.”

Imam (a.s.) became angry and said, “By Allah, besides whom there is no god, if you go more frequently, you will be in a better state.”

The man asked, “May I be sacrificed on you, is it so valuable?”

Imam (a.s.) replied: Yes, by Allah. If I told you about the excellence of his Ziyarat and his grave, you would completely abandon Hajj and none of you would perform it. Woe on you, do you not know that Allah chose Kerbala because of his grave as a safe and blessed sanctuary before He chose Mecca as a sanctuary?

I (the narrator) said, “Allah has made the performance of Hajj obligatory but has not mentioned the Ziyarat of Imam Husain (a.s.) in Quran.”

Imam (a.s.) replied: Even so. Indeed this is a matter that Allah has chosen in this specific way.

Have you not heard the words of my father, Amirul Momineen, who said, “It is more appropriate to wipe the bottom of the foot (in Wudhu) than the top, but Allah has made the latter wiping the top obligatory on His servants.”

Don’t you think that it would have been better if Arafat were inside the Holy Sanctuary, because of its honor? But Allah has chosen it to be elsewhere.

Tradition 2: Imam Sadiq (a.s.) said: The land of the Kaaba once said in pride, “Who is like me, Allah has built His house on me, people from far come to me and I have been chosen as Allah’s sanctuary?”

Allah revealed to it: Keep quiet and calm down! I swear by My Glory and Magnificence that your honor compared

to the honor which I have granted to the land of Kerbala is like a drop of water on a needle dipped in the sea.

If it was not for the dust of Kerbala, I would not have honored you. If it was not for that which is held within the land of Kerbala, I would have not created you nor would I have created the house about which you boasted.

Therefore, settle down, calm down and become humbled, lowly, humiliated, disgraced and degraded before the land of Kerbala. Do not be proud or arrogant before it or I will make you sink and throw you in Hellfires.

Tradition 3: Imam Baqir (a.s.) said: Allah, the blessed and exalted, created, blessed and sanctified the land of Kerbala twenty-four thousand years before He created the Kaaba. Hence it was blessed and sanctified before the creation of any created being and it will remain this way until Allah raises it to Paradise and appoints it as the best land in Paradise. It will be the best abode in Paradise in which Allah will make His friends abide.

Tradition 4: Imam Sajjad (a.s.) said: Allah, the Exalted chose the land of Kerbala as a safe and blessed sanctuary twenty-four thousand years before He created the land of the Kaaba and chose it as a sanctuary.

When Allah, the blessed and exalted, shall shake the earth and move it on Judgment Day, Kerbala and its dust will ascend while it will be shining and pure. It will be placed in the best of the gardens and dwellings in Paradise. No one but the prophets and messengers – or he said the Ulul Azm from among the messengers – shall dwell in it.

Indeed, it will shine among the gardens of Paradise like a shining star shines among the stars for the people of the earth. And its radiating light will blur the vision of the inhabitants of Paradise.

And it shall cry out, "I am the sanctified, the blessed and the purified land of Allah, which held the body of the Chief of the Martyrs and the Leader of the Youth of Paradise."

Tradition 5: Imam Baqir (a.s.) said: Ghadiriyyah is the land on which Allah spoke to Musa Ibne Imran (a.s.) and He confided in Nuh (a.s.). It is the most honorable land with Allah and if it was not so, Allah would not have entrusted (the bodies of) His Divine Authorities and prophets to it. So you should perform the Ziyarat of our graves in Ghadiriyyah.

Tradition 6: Imam Sadiq (a.s.) said: Ghadiriyyah is from the Turbah of Baitul Maqdas.

Tradition 7: Allah's Messenger (s.a.w.s.) said: My son will be buried in a land called Kerbala. It is the land containing the dome of Islam (Basra) wherein Allah saved the believers who believed in Nuh at the time of Deluge.

Tradition 8: Imam Baqir (a.s.) said: One who spends the night of Arafah in Kerbala and stays there until Eid will be protected by Allah from harm throughout that year.

Tradition 9: Imam Sadiq (a.s.) said: Perform the Ziyarat of Kerbala and don't omit it, for indeed the best of the sons of the prophets is buried in it. Indeed the angels went to the Ziyarat of Kerbala a thousand years before my grandfather, Imam Husain (a.s.) dwelled in it and not a night passes in which Jibraeel and Mikaeel do not go to his Ziyarat. O Yahya! Strive hard to go to that land.

Tradition 10: Imam Sadiq (a.s.) said: Amirul Momineen (a.s.) and some of his companions passed by Kerbala. When he passed by it, his eyes were filled with tears and he said: This is where they will descend from their mounts. This is where they will unpack. This is where their blood will be

shed. Glad tidings to you, O land! The blood of the loved ones will be spilled on your grounds.

Tradition 11: Imam Sadiq (a.s.) said: Ali (a.s.) was traveling with some people and when they were one or two miles before Kerbala, Amirul Momineen (a.s.) went ahead. When he reached the place of the martyrdom of the martyrs of Kerbala he said, "Two hundred prophets, two hundred successors and two hundred grandsons of the prophets died here; all of them and their followers were martyrs."

Then Amirul Momineen (a.s.) circulated that land on his mule with his legs withdrawn from the stirrups and said, "This is where they will descend from their mounts and this is where they will be killed. No one from the past has preceded them in rank and no one in the future will attain their rank."

Tradition 12: Same as no. 13.

Tradition 13: Imam Baqir (a.s.) said: The Almighty Allah, created, blessed and sanctified Kerbala twenty-four thousand years before He created the Kaaba. Hence it was blessed and sanctified before the creation of any created being and it will remain this way. And Allah will make it the best land in Paradise. It will be the best abode in Paradise in which Allah will make His friends abide.

Tradition 14: Imam Sadiq (a.s.) said: Indeed Allah, the blessed and exalted, has elevated some lands and water bodies above others. Some of them boasted to others and some transgressed and they were punished for not being humble to Allah.

So Allah empowered the polytheists over (the land of) Kaaba and made Zamzam water salty, which ruined its taste.

Indeed the land of Kerbala and Euphrates water were the first land and body of water which glorified Allah, the blessed and exalted.

So Allah blessed them and said to the Land of Kerbala, "Speak of that with which the Almighty Allah has honored you, for indeed the lands and the waters have boasted to one another."

The Land of Kerbala said: I am the sacred and blessed land of Allah. Cure has been placed in my dust and water and I am not arrogant. Rather, I am humble and humiliated before He who has blessed me. I do not boast to those who are lower to me in rank. On the contrary, I am thankful to Allah.

So Allah honored it, increased His blessing on it for its humility and rewarded it with Imam Husain (a.s.) and his companions.

Imam Sadiq (a.s.) added, "Allah elevates those who humble themselves before Him and He degrades those who are arrogant."

Chapter 89: Shrine of Imam Husain (a.s.) and its Sanctity

Tradition 1: Imam Sadiq (a.s.) said: The grave of Imam Husain (a.s.) is a garden from the gardens of Paradise since the day he was buried in it.

Tradition 2: Imam Sadiq (a.s.) said: The sacred boundaries of the grave of Imam Husain (a.s.) are one Farsakh by one Farsakh from each of its four sides.

Tradition 3: Imam Sadiq (a.s.) said: The sacred boundary of the grave of Imam Husain (a.s.) is five Farsakh from each of the four sides of the grave.

Tradition 4: Imam Sadiq (a.s.) said: There is a known boundary for the location of the grave of Imam Husain (a.s.) and whoever knows it and seeks refuge in it, will be protected.

I said, "May I be sacrificed on you, describe its boundary for me."

Imam (a.s.) replied, "According to the current location, measures twenty-five cubits from the direction of his feet, twenty-five cubits from his face, twenty-five cubits from his back and twenty-five cubits from his back and twenty-five cubits from his head.

Imam (a.s.) added: The location of the grave of Imam Husain (a.s.) has been a garden from the gardens of Paradise since the day he was buried and the deeds of his visitor ascend to the heavens from this site.

There is not any prophet or angel in the heavens who does not ask Allah for permission to perform the Ziyarat of Imam Husain (a.s.). So there is always a crowd descending and a crowd ascending.

Tradition 5: Imam Sadiq (a.s.) said: The boundaries of the grave of Imam Husain (a.s.) are twenty cubits by twenty cubits and this site is a garden from Paradise…

Chapter 90: Tomb of Imam Husain (a.s.) - one of the places in which Allah loves to be called upon

Tradition 1: When Imam Hadi (a.s.) was ill, he summoned Muhammad Ibne Hamza and I. Muhammad Ibne Hamza arrived there before I did and told me that the Imam (a.s.) kept repeating, "Send someone (on my behalf) to the holy shrine…"

I asked Muhammad Ibne Hamza, "Why did you not say that you would go to the holy shrine on his behalf?"

Then I went to the Imam (a.s.) and said, May I be sacrificed on you! I will go to the holy shrine."

Imam (a.s.) replied, "Plan it carefully, for Muhammad cannot keep this matter hidden from Zaid Ibne Ali and I don't want him to find out about this."

I mentioned this to Ali Ibne Bilal and he asked, "Why does the Imam (a.s.) want to send someone to the holy shrine while he is (as sacred as) the holy shrine?

I went back to Samarrah and went to visit the Imam (a.s.). When I was about to leave, the Imam (a.s.) asked me to stay. Once I felt comfortable, I mentioned that which Ali Ibne Bilal had said.

Imam said: Why didn't you reply that Allah's Messenger used to circulate the Kaaba and kiss Hajar Aswad even though the sanctity of the Prophet and even a believer is greater that the sanctity of the House of Allah?

Also the Almighty Allah ordered him to go to the Arafat and stay there (while he is more sacred than Arafat). (This is because) these are places in which Allah loves to be called upon.

And I love to have someone pray for me in a place where Allah loves to be called upon and the tomb of Imam Husain (a.s.) is one of these places.

Tradition 2-3: Same as no. 1.

Chapter 91: Clay of Imam Husain's (a.s.) grave and seeking cure through it

Tradition 1: Imam Sadiq (a.s.) was asked, "How do some people who use the clay of Imam Husain's (a.s.) grave benefit from it while others don't?"

Imam (a.s.) replied, "No, by Allah, except whom there is no god, anyone who uses it believing that he will benefit from it through Allah, will benefit from using it."

Tradition 2: Some of our companions said: A lady gave me some yarn and asked me to give it to the keepers of Kaaba to use it to make the cover of the Kaaba. But I did not want to give it to them, because I knew them.

So when we came to Medina, I went to Imam Baqir (a.s.) and said, "May I be sacrificed on you, a lady gave me some yarn and asked me to give it to the keepers of Kaaba to use it to make the cover of the Kaaba. But I don't want to give it to them."

Imam (a.s.) said, "Sell it and buy some honey and saffron with its price. Then take some clay from the grave of Imam Husain (a.s.), mix it with rain water and add some honey and saffron to it. Distribute it among the Shia so that they may cure their ill ones with it."

Tradition 3: Same as no. 4.

Tradition 4: Imam Sadiq (a.s.) said: The cure for every disease is in the clay of Imam Husain's (a.s.) grave and it is the greatest medicine.

Tradition 5: Imam Sadiq (a.s.) said: The clay of Imam Husain's (a.s.) grave is a cure even if it is collected a mile away from the grave.

Tradition 6: Imam Sadiq (a.s.) said: Allah will cure anyone who has an illness if he starts treating himself with

the clay of Imam Husain's (a.s.) grave, except in case of a fatal illness.

Tradition 7: Muhammad bin Muslim said: Once I went to Medina while I was ill and people informed Imam Baqir (a.s.) that I was ill.

Imam Baqir (a.s.) sent a servant to me with a drink covered with a handkerchief.

The servant gave me the drink and said, "Drink it now as he has ordered me not to return until you do so."

So I drank it immediately. It smelled like musk and was cold and tasty.

After I finished, the servant said, "Your master has ordered you to go and meet him as soon as you finish the drink."

I thought about what he said and the fact that I couldn't even stand on my legs before it. But as soon as the drink entered my body, I was energized and my cramp was relieved. I went to the Imam (a.s.) and sought permission to enter.

Imam (a.s.) raised his voice and said, "Enter, O healthy one!"

I entered weeping; saluted him and kissed his hand and head.

Imam (a.s.) asked, "O Muhammad! Why are you weeping?"

I replied, "May I be sacrificed on you! I cry for the loneliness of living so far from you and for not having the ability to live besides you, so that I can look at you."

Imam (a.s.) said: As for the lack of ability, this is what Allah has willed for our friends and those who love us and the afflictions befall them quickly in this life.

As for loneliness, indeed believers are lonely in this life among this deviated creation until they leave it and go towards the Mercy of Allah.

As for living far from us, you should console yourself remembering Imam Husain (a.s.) who is in a land besides the Euphrates, so far from us.

As for that which you mentioned about your love for being near us and looking at us but not being able to do so, indeed Allah knows that which is in your heart and He will reward you accordingly.

Then the Imam (a.s.) asked, "Do you visit the grave of Imam Husain (a.s.)?"

I replied, "Yes, but in the state of fear and apprehension."

Imam (a.s.) said: The more dangerous it becomes, the greater the reward will be.

One who visits the grave of Imam Husain (a.s.) in fear will return forgiven. The angels salute him, Allah's Messenger will see them and see their actions and will pray for them and Allah will make them feel safe on the day when people will be raised for the Lord of the worlds. *"So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah."* (3:174).

Then the Imam (a.s.) asked, "How did you find the drink?"

I replied: I bear witness that you are the family of mercy and the successor of successors. When the boy brought it, I couldn't even stand up and I had lost all hope. After the drink, I felt I had never smelled anything like it and I had never tasted a colder and a tastier drink.

After I finished it, the servant told me, "The Imam ordered me to tell you to go and meet him as soon as you finish your drink."

I knew how serious my condition was, but I thought that I would come to you even if it causes death. But as soon as I started, I felt energized and my cramp was relieved. So praise be to Allah Who has made you the Mercy for your Shia and for me.

Imam (a.s.) said: O Muhammad! The drink from which you drank contained some clay of Imam Husain's (a.s.) grave and it is the best cure. Hence don't replace it with anything else, for indeed we give this drink to our children and ladies and we find all blessings in it.

I asked, "May I be sacrificed on you! Should we take some of this clay as well and cure ourselves with it?"

Imam (a.s.) replied: People often take this clay and bring it out of the tomb of Imam Husain (a.s.) while it is visible. But when they pass by any jinn or animal who is ill or pass by anything else which is diseased. It smells the clay. So its benefit disappears and others benefit from it. But the clay we use is not like this.

If it was not for that which I mentioned, everyone who touched the clay of Imam Husain's (a.s.) grave or drank from the water mixed with it would have been cured immediately. It is exactly like Hajar Aswad: the ill ones, the disbelievers and pagans kept touching it and being cured by it. It was as white as the whitest corundum but through passage of time it became black, as you now see.

I asked, "May I be sacrificed on you, what is wrong with the way I take it?"

Imam (a.s.) replied, "You show it to others and do what others do. You dishonor it placing it in your saddlebag or in

things which will tarnish it. So it will lose the effect that you seek from it."

I said, "May I be sacrificed on you! You are right."

Imam (a.s.) said, "Everyone who takes from the clay of Imam Husain's (a.s.) grave does not know how it should be taken. So it does not remain intact in the hands of the people."

I asked, "May I be sacrificed on you, how can I take from it in the way you do?"

Imam (a.s.) replied, "Do you want me to give you some of it?"

I said, "Yes."

Imam (a.s.) asked, "What will you do with it?"

I replied, "I will take it with me."

Imam (a.s.) asked, "Where will you place it?"

I replied, "In my clothes."

Imam (a.s.) said, "Then you are going back to what you used to do. Don't do that, drink the water mixed with it and don't carry it with you, because it will not remain intact with you."

Then the Imam (a.s.) gave me from the drink twice and I found no sign of that illness from which I was suffering and then I left.

Tradition 8: Imam Sadiq (a.s.) said: If a believer, who suffers from a illness and who believes in the rights of Imam Husain (a.s.) and in his sanctity and Wilayat, takes a little bit from the clay of Imam Husain's (a.s.) grave, he will be cured.

Chapter 92: Clay of Imam Husain's grave: a cure and a protection

Tradition 1: Imam Reza (a.s.) sent me a bundle of clothes, in the middle of which was some clay. I asked the person who brought them about this clay.

He said, "It is the clay of Imam Husain's (a.s.) grave. Imam Reza (a.s.) never sends clothes or anything else to anyone without putting some of this clay within it and he says, 'It is protection with the permission of Allah."

Tradition 2: Imam Sadiq (a.s.) said: Make the first thing which is rubbed on the palate of your newborn children Imam Husain's (a.s.) clay, for indeed it is protection.

Tradition 3: Imam Sadiq (a.s.) was asked, "Can I take some clay of Imam Husain's (a.s.) grave and keep it with me to seek blessings from it?"

Imam (a.s.) replied, "No problem."

Tradition 4: Imam Sadiq (a.s.) said: The clay of the tomb, where Imam Husain (a.s.) is buried, is a cure for every disease and a protection against any fear.

Tradition 5: Same as no. 4.

Tradition 6: Same points as mentioned in previous traditions.

Chapter 93: Place and method of collecting the clay of Imam Husain's (a.s.) grave

Tradition 1: Imam Sadiq (a.s.) said, "There is some red dust besides the head of Imam Husain (a.s.), which is the cure for every disease except death."

The narrator said: After hearing this tradition, we went to Imam Husain's (a.s.) grave and started digging the area

besides the head of the grave. After digging a cubit, about one dirham of the red dust which looked like sand and began to flow down from the direction of the head. We took it to Kufa, mixed it with water and covered it. Then we started distributing it to people to cure their diseases.

Tradition 2: Imam Sadiq (a.s.) said: The clay of Imam Husain's (a.s.) grave can be collected from up to a distance of seventy fathoms from the grave.

Tradition 3: When one of you holds the clay of Imam Husain's (a.s.) grave, you should recite the following:

اَللّٰهُمَّ إِنِّیٓ أَسْأَلُكَ بِحَقِّ الْمَلَكِ الَّذِیْ تَنَاوَلَهٗ، وَ الرَّسُوْلَ الَّذِیْ بَوَّأَهٗ، وَ الْوَصِيِّ الَّذِیْ ضُمِّنَ فِيْهِ، أَنْ تجعَلَهٗ شِفَاءً مِنْ كُلِّ دَاءٍ .

Translation: O Allah! I ask You through the right of the angel who picked it and the Messenger who appointed it and the Successor who is lying within it to make it the cure from every disease (and from this disease) mention the name of the disease.

Tradition 4: Imam Baqir (a.s.) said: When you collect clay of Imam Husain's (a.s.) grave, you should say:

اَللّٰهُمَّ بِحَقِّ هٰذِهِ التُّرْبَةِ، وَ بِحَقِّ الْمَلَكِ الْمُوَكِّلِ بِهَا، وَ الْمَلَكِ الَّذِیْ كَرِبَهَا، وَ بِحَقِّ الْوَصِيِّ الَّذِیْ هُوَفِيْهَا، صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ اجْعَلْ هٰذَا الطِّيْنِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ.

Translation: O Allah! I ask You through the right of this dust, through the right of the angel who is appointed to it and the angel who dug it and through the right of the Successor who is lying in it to bless Muhammad and Aale

Muhammad and to make this clay the cure from every disease and protection against any fear.

Then Imam (a.s.) said: If you do this, this clay will definitely be a cure for you from every disease and protection against any fear.

Tradition 5: Abu Hamza Thumali said: I was in Mecca when I said to Imam Sadiq (a.s.), "May I be sacrificed on you! I have seen some of our companions take some clay of the holy shrine and seek cure with it. Does it contain any cure like they say?"

Imam (a.s.) replied: It can be used as a cure even if it is collected four miles away from the tomb of Imam Husain (a.s.). The same applies to the grave of my grandfather, Allah's Messenger and the same applies to the clay of the graves of Imam Hasan (a.s.), Imam Sajjad (a.s.) and Imam Baqir (a.s.).

Take some of it, for indeed it is a cure for every disease and a shield against any fearful matter. Nothing else from among that which is used to cure an illness can be compared to it, except supplication.

But the containers in which it is often kept and the lack of certainty of those who treat themselves with it, spoils it.

Those who are certain that if they treat themselves with it, will be cured; it will suffice them with Allah's permission from having to use any other medicine.

The devils and disbeliever Jinns also spoil it by rubbing themselves against it. Nothing passes by it without smelling it.

As for the devils and disbeliever Jinns, they envy humans because of it, so they rub themselves against it and all of its fragrance vanishes.

Innumerable devils and disbeliever Jinns prepare themselves as soon as the clay leaves the tomb, as they cannot enter it, because of angels who guard it and they rub themselves against it while it is in the hands of the person carrying it.

If any part of it remained intact and is used to treat a patient, he would be cured immediately.

So when you take from this clay, keep it hidden and mention the Almighty Allah more on it.

I have been informed that some people who collect the dust belittle it so much that some even place it in feedbag of their camels, mules and donkeys, or in their own food containers, or in handkerchiefs used to wipe hands after eating or in their saddlebags.

How can a person who dishonors it in this way, seek cure from it? Indeed the uncertain hearts of those who belittle that which leads to their righteousness, will destroy its effect.

Tradition 6: Imam Sadiq (a.s.) said: The clay of Imam Husain's (a.s.) grave can be collected from upto a radius of seventy fathoms from the grave.

Tradition 7: Imam (a.s.) said: One should recite Surah Qadr on the clay of Imam Husain's (a.s.) grave to seal it.

Tradition 8: Imam (a.s.) said: When one collects the clay of Imam Husain's (a.s.) grave, he should recite:

اَللّٰهُمَّ بِحَقِّ هٰذِهِ التُّرْبَةِ الطَّاهِرَةِ، وَ بِحَقِّ الْبُقْعَةِ الطَّيِّبَةِ، وَ بِحَقِّ الْوَصِيِّ الَّذِیْ تَوَارِیْهِ، وَ بِحَقِّ جَدِّهٖ وَ أَبِیْهِ، وَ اُمِّهٖ وَ أَخِیْهِ، وَ الْمَلَآئِكَةِ الَّذِیْنَ یَحُفُّوْنَ بِهٖ، وَالْمَلَآئِكَةِ الْعُكُوْفِ عَلٰی قَبْرِ وَلِیِّكَ، یَنْتَظِرُوْنَ نَصْرَهٗ صَلَّی اللّٰهُ عَلَیْهِمْ أَجْمَعِیْنَ، اجْعَلْ لِیْ فِیْهِ شِفَاءً مِنْ كُلِّ دَاءٍ، وَ أَمَانًا

مِنْ كُلِّ خَوْفٍ، وَغِنًى مِنْ كُلِّ فَقْرٍ، وَعِزًّا مِنْ كُلِّ ذُلٍّ، وَ أَوْسِعْ بِهِ عَلَيَّ فِي رِزْقِي، وَ أَصِحَّ بِهِ جِسْمِي.

Translation: O Allah! I ask You through the right of this purified dust, through the right of the blessed spot, through the right of the Successor who is buried in it and through the right of his grandfather, his father, his mother, his brother, the angels who surround him and the angels who have devoted themselves to the grave of Your Wali awaiting (the day of) his support – may Allah's blessing be upon all of them- to place my cure against every disease in it, to make it my protection against any fear, to make it my wealth at the time of need, to make it my honor against any disgraceful matter, to increase my sustenance through it and to keep my body healthy through it.

Tradition 9: Imam Sadiq (a.s.) said: The sacred boundaries of Imam Husain (a.s.) grave are one Farsakh by one Farsakh by one Farsakh.

Tradition 10: I (the narrator) said to Imam Sadiq (a.s.), "I am a man with many illnesses and diseases and there is no medicine that I haven't tried."

Imam (a.s.) said: Why have you not used the dust of Imam Husain (a.s.)? Indeed it contains the cure for every disease and it is protection against any fear. But when you collect it, you should recite:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هٰذِهِ الطِّينَةِ، وَ بِحَقِّ الْمَلَكِ الَّذِي أَخَذَهَا، وَ بِحَقِّ النَّبِيِّ الَّذِي قَبَضَهَا، وَبِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا، صَلِّ عَلٰى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ، وَ أجْعَلْ لِي فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ، وأَمَانًا مِنْ كُلِّ خَوْفٍ.

Translation: O Allah! I ask You through the right of this clay, through the right of the angel who took from it, through the right of the Prophet who held it and through the right of the successors who is lying in it to bless Muhammad and his family and to make it my cure against every disease and my protection against any fear.

Then Imam (a.s.) added: The angel who took from it was Jibraeel who showed it to the Prophet and said, "This is the dust of this son of yours. Your Ummah will slay him after you."

The Prophet who held it was Muhammad and the successor who is lying in it is Imam Husain (a.s.), the Chief of the Martyrs.

I said, "I understand that it is a cure for every disease but how is it a protection against any fear?"

Imam (a.s.) replied: If you fear a ruler or anything similar to that, don't leave your house without carrying some of it. When you collect it, you should recite:

اَللّٰهُمَّ إِنَّ هٰذِهِ طِيْنَةُ قَبْرِ الْحُسَيْنِ وَلِيِّكَ وَ ابْنِ وَ لِيِّكَ، اتَّخَذْتُهَا حِرْزًا لِمَا أَخَافُ وَ لِمَا لَا أَخَافُ.

Translation: O Allah! This is the clay of the grave of Husain, Your Wali and the son of Your Wali and I have carried it as protection against that which I fear and that which I do not.

Imam (a.s.) added, "It is possible that a tragedy which you don't fear might befall you."

The narrator says: So I took it as he had ordered and by Allah I became healthy. It was also my protection against that which I feared and against that which I didn't fear, just

as the Imam (a.s.) had said. Praise be to Allah, I haven't seen any misfortune ever since.

Tradition 11: The narrator took some dust from near head of Imam Husain's (a.s.) grave. It was red clay. He took it to Imam Reza (a.s.) to show it to him. He held it, smelled it and began to cry. Then he said, "This is the dust of the grave of my grandfather."

Tradition 12: Imam Sadiq (a.s.) said: When you want to take away some clay of Imam Husain's (a.s.) grave, recite Surah Fatiha, Surah Falaq, Surah Naas, Surah Ahad, Surah Qadr, Surah Yasin and Ayatal Kursi. Then recite:

اَللّٰهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ حَبِيْبِكَ وَ نَبِيِّكَ وَ أَمِيْنِكَ، وَ بِحَقِّ أَمِيْرِ الْمُؤْمِنِيْنَ
عَلِيِّ بْنِ أَبِيْ طَالِبٍ عَبْدِكَ أَخِيْ رَسُوْلِكَ، وَ بِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةِ وَلِيِّكَ، وَ بِحَقِّ
الْحَسَنِ وَ الْحُسَيْنِ، وَ بِحَقِّ الْأَئِمَّةِ الرَّاشِدِيْنَ، وَ بِحَقِّ هٰذِهِ التُّرْبَةِ، وَ بِحَقِّ الْمَلَكِ الْمُوَكَّلِ
بِهَا، وَ بِحَقِّ الْوَصِيِّ الَّذِيْ حَلَّ فِيْهَا، وَ بِحَقِّ الْجَسَدِ الَّذِيْ تَضَمَّنَتْ، وَ بِحَقِّ السِّبْطِ الَّذِيْ
ضُمِّنَتْ، وَ بِحَقِّ جَمِيْعِ مَلَآئِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ، صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ
اجْعَلْ لِيْ هٰذَا الطِّيْنَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ لِمَنْ يَسْتَشْفِيْ بِهٖ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ مَرَضٍ، وَ
أَمَانًا مِنْ كُلِّ خَوْفٍ، اَللّٰهُمَّ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهٖ، اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا، وَ
شِفَاءً مِنْ كُلِّ دَاءٍ وسُقْمٍ وَ آفَةٍ وَعَاهَةٍ وَ جَمِيْعِ الْأَوْجَاعِ كُلِّهَا، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: O Allah! (I ask You) through the right of Muhammad, Your Servant, Your Messenger, Your beloved, Your Prophet and Your Guardian!

And (I ask You) through the right of Amirul Momineen, Ali Ibne Abi Talib, Your Servant and the brother of your Messenger!

And (I ask You) through the right of Fatima, the daughter of Your Prophet and the wife of your Wali!

And (I ask You) through the right of Hasan and Husain, through the right of the Rightly Guided Imams!

And (I ask You) through the right of this dust and through the right of the angel who is appointed to it!

And (I ask You) through the right of the Successor who is buried in this dust, through the right of the body which is lying within it and through the right of the grandson who is held within it!

And (I ask You) through the right of all of Your angels, prophets and messengers to Bless Muhammad and Aale Muhammad and to make this clay my cure from every disease and for anyone who uses it as cure against every disease, illness and ailment. (Also) make it my protection against any fear.

O Allah! I ask You through the right of Muhammad and his family to make it (the cause of) beneficial knowledge and extensive sustenance (for me) and to make it my cure from every disease, illness, sickness, plague, disability and all pain. Indeed You have power over all things.

Then recite:

اَللّٰهُمَّ رَبَّ هٰذِهِ التُّرْبَةِ الْمُبَارَكَةِ الْمَيْمُوْنَةِ، وَ الْمَلَكِ الَّذِىْ هَبَطَ بِهَا، وَ الْوَصِيِّ الَّذِىْ هُوَ فِيْهَا، صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلَّمْ، وَ انْفَعْنِىْ بِهَا، إِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ.

Translation: O Lord of this blessed and prosperous dust! (O Lord) of the angel who brought it down with him! (O Lord) of the Successor who is buried in it! Convey Your peace and blessing on Muhammad and Aale Muhammad

and allow me to benefit from it. Indeed You have Power over all things.

Chapter 94: Recitations before eating from the dust of Imam Husain's (a.s.) grave

Tradition 1: Imam Sadiq (a.s.) said: The clay of Imam Husain's (a.s.) grave is a cure for every disease. When you eat it, recite the following:

بِسْمِ اللهِ وَ بِاللهِ، اَللّٰهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا، وَعِلْمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Translation: In the name of Allah and by Allah. O Allah! Make it (the cause of) extensive sustenance and beneficial knowledge (for me) and make it my cure from every disease. Indeed You have power over all things.

Tradition 2: When you eat the clay of Imam Husain's (a.s.) grave, you should recite:

اَللّٰهُمَّ رَبَّ هٰذِهِ التُّرْبَةِ الْمُبَارَكَةِ، وَ رَبَّ هٰذَا الْوَصِيِّ الَّذِيْ وَارَتْهُ، صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ اجْعَلْهُ عِلْمًا نَافِعًا، وَ رِزْقًا وَاسِعًا، وَ شِفَاءً مِنْ كُلِّ دَاءٍ.

Translation: O Lord of this blessed dust! And O Lord of this successor who is buried in it! Bless Muhammad and Aale Muhammad and make it the cause of beneficial knowledge and extensive sustenance for me and my cure from every disease.

Tradition 3: Imam Sadiq (a.s.) said: When you collect the clay of the Imam Husain (a.s.) and place it in your mouth, recite:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِحَقِّ هٰذِهِ التُّرْبَةِ، وَ بِحَقِّ الْمَلَكِ الَّذِيْ قَبَضَهَا، وَ النَّبِيِّ الَّذِيْ حَضَنَهَا، وَ الْإِمَامِ الَّذِيْ حَلَّ فِيْهَا، أَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ أَنْ تَجْعَلَ لِيْ فِيْهَا شِفَاءً نَافِعًا، وَ رِزْقًا وَاسِعًا، وَ أَمَانًا مِنْ كُلِّ خَوْفٍ وَ دَاءٍ.

Translation: O Allah! I ask You through the right of this dust, through the right of the angel who held it, through the right of the Prophet who embraced it and through the right of the Imam who is buried in it to bless Muhammad and Aale Muhammad and to allow it to be a beneficial cure and an extensive sustenance for me and (allow it) to be my protection against any fear and disease.

If you recite this, Allah will cure you and bestow you with health.

Chapter 95: Consuming any Clay is unlawful except the clay of Imam Husain's (a.s.) grave; for indeed it is a cure

Tradition 1: Imam Sadiq (a.s.) said: Eating any clay is unlawful like eating pork. If anyone eats any clay which leads to his death, I will not pray on him, except the clay of Imam Husain's (a.s.) grave, for indeed it contains the cure for every disease. But one who eats it to satisfy a craving, will not find any cure in it.

Tradition 2: Similar to no. 1.

Tradition 3: Imam Baqir or Imam Sadiq (a.s.) said: Indeed Allah, the blessed and exalted, created Adam from clay. Hence He forbade mankind from eating clay.

I (narrator) asked, "What about the clay of Imam Husain's (a.s.) grave?"

Imam (a.s.) replied, "It is unlawful for people to eat their own flesh but is it permissible for them to eat our flesh?! It is permissible to eat a very little amount of it, as much as a pea."

Tradition 4: Same as no. 1.

Tradition 5: Imam Sadiq (a.s.) said: Anyone who sells the clay of Imam Husain's (a.s.) grave has sold and bought the flesh of Husain (a.s.).

Chapter 96: Method of Imam Husain's (a.s.) Ziyarat from a distance

Tradition 1: Imam Sadiq (a.s.) said: If one of you are far from us and there is a great distance between us, you should ascend to the highest place of your house, perform two Rakats prayers, point to our graves and recite salutations, for indeed they will reach us.

Tradition 2: Imam Sadiq (a.s.) said: O Sadir! How difficult is it for you to perform the Ziyarat of Imam Husain (a.s.) five times every Friday and once every day?

I replied, "May I be sacrificed on you, there is a great distance between us."

Imam (a.s.) said: Ascend to the roof of your house, look to the right and left, raise your head to the sky and then try to face the direction of the grave of Imam Husain (a.s.) and say:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

Translation: Peace be on you, Abu Abdullah. Peace be on you and Allah's mercy and blessings be on you.

(By doing) so, a Zaurah will be recorded for you. And Zaurah is a Hajj and an Umrah.

Sadir added, “After this there were times when I would perform this Ziyarat twenty times in a day.”

Tradition 3: Imam Sadiq (a.s.) asked, “O Sadir! Do you perform the Ziyarat of Imam Husain (a.s.) once every day?”

I replied, “May I be sacrificed on you! No.”

Imam (a.s.) said, “How negligent you people are! Do you perform his Ziyarat once every month?”

I replied, “No.”

Imam (a.s.) asked, “What about once every year?”

I replied, “Sometimes.”

Imam (a.s.) said: O Sadir! How negligent you people are towards Imam Husain (a.s.)! Do you not know that Allah has a million angels who are disheveled and covered with dust, who cry [over Husain (a.s.)] and who perform his Ziyarat without pausing?

O Sadir! How difficult is it for you to perform the Ziyarat of Imam Husain (a.s.) five times every Friday and once every day?

I replied, “May I be sacrificed on you! There is a great distance between us and his grave.”

Imam (a.s.) said: Go to the roof of your house, look to the right and left, raise your head towards sky and then try to face the direction of the grave of Imam Husain (a.s.) and say:

اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ، اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you and Allah's Mercy and blessings be on you.

By this, a Zaurah will be recorded for you. And Zaurah is the performance of a Hajj and an Umrah.

Sadir added, "(After hearing this) there were times when I would perform this (Ziyarat) twenty times during the day."

Tradition 4: The narrator asked Imam Sadiq (a.s.), "How should I perform your Ziyarat if I am not able to travel to you?"

Imam (a.s.) replied: O Isa! When you aren't able to travel to my Ziyarat, perform a Ghusl or Wudhu on a Friday, ascend to the roof of your house, pray two Rakats prayers; then turn to my location.

Indeed one who visits me during my lifetime is like one who does my Ziyarat after my passing away and one who performs my Ziyarat after my passing away is like one who visits me during my lifetime.

Tradition 5: Same as no. 3.

Tradition 6: Same as no. 1.

Tradition 7: Imam (a.s.) asked, O Hanan Ibne Sadir! Do you perform the Ziyarat of Imam Husain (a.s.) once every month?"

Hanan replied, "No."

Imam (a.s.) asked, "What about once every two months?"

Hanan replied, "No."

Imam (a.s.) asked, "What about once a year?"

Hanan replied, "No."

Imam (a.s.) said, “How neglectful you people are towards your master!”

Hannan said, “O son of Allah’s Messenger! It is because of lack of funds and greatness of distance.”

Imam (a.s.) said, “Should I not teach you an accepted Ziyarat even from a great distance?”

Hanan asked, “How should I perform his Ziyarat, O son of Allah’s Messenger?”

Imam (a.s.) replied: Perform a Ghusl on a Friday or any other day you wish, wear the most purified clothes, ascend to the highest place in your house or in a desert and then face Qibla ensuring that the grave is also in the same direction, for Allah, the blessed and exalted, says, *“Wherever you turn, there is the face of Allah”* (2:115).

Then say:

اَلسَّلَامُ عَلَيْكَ يَا مَوْلَایَ وَ ابْنَ مَوْلَایَ، وَ سَيِّدِیْ وَ ابْنَ سَيِّدِیْ، اَلسَّلَامُ عَلَيْكَ يَا مَوْلَایَ
الشَّهِيْدَ بْنَ الشَّهِيْدِ، وَ الْقَتِيْلَ بْنَ الْقَتِيْلِ، اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، أَنَا زَائِرُكَ
يَا بْنَ رَسُوْلِ اللهِ بِقَلْبِیْ وَ لِسَانِیْ وَ جَوَارِحِیْ، وَإِنْ لَمْ أَزُرْكَ بِنَفْسِیْ مُشَاهَدَةً لِقُبَّتِكَ، فَعَلَيْكَ
السَّلَامُ يَا وَارِثَ آدَمَ صَفْوَةِ اللهِ، وَ وَارِثَ نُوْحٍ نَبِيِّ اللهِ، وَ وَارِثَ إِبْرَاهِيْمَ خَلِيْلِ اللهِ، وَ وَارِثَ
مُوْسٰى كَلِيْمِ اللهِ، وَ وَارِثَ عِيْسٰى رُوْحِ اللهِ، وَ وَارِثَ مُحَمَّدٍ حَبِيْبِ اللهِ وَ نَبِيِّهٖ وَ رَسُوْلِهٖ، وَ
وَارِثَ عَلِيٍّ أَمِيْرِ الْمُؤْمِنِيْنَ وَصِيِّ رَسُوْلِ اللهِ وَ خَلِيْفَتِهٖ، وَ وَارِثَ الْحَسَنِ بْنِ عَلِيٍّ وَصِيِّ أَمِيْرِ
الْمُؤْمِنِيْنَ، لَعَنَ اللهُ قَاتِلِيْكَ، وَ جَدَّدَ عَلَيْهِمُ الْعَذَابَ فِیْ هٰذِهِ السَّاعَةِ وَ فِیْ كُلِّ سَاعَةٍ، أَنَا يَا
سَيِّدِیْ مُتَقَرِّبٌ إِلَى اللهِ جَلَّ وَ عَزَّ، وَ إِلٰى جَدِّكَ رَسُوْلِ اللهِ، وَ إِلٰى أَبِيْكَ أَمِيْرِ الْمُؤْمِنِيْنَ، وَ إِلٰى
أَخِيْكَ الْحَسَنِ، وَ إِلَيْكَ يَا مَوْلَایَ، بِزِيَارَتِیْ لَكَ بِقَلْبِیْ وَ لِسَانِیْ وَ جَمِيْعِ جَوَارِحِیْ، فَعَلَيْكَ

السَّلَامُ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، فَكُنْ لِيْ يَا سَيِّدِيْ شَفِيْعِيْ لِقَبُوْلِ ذٰلِكَ مِنِّيْ، وَ أَنَا بِالْبَرَائَةِ مِنْ أَعْدَائِكَ وَ اللَّعْنَةِ لَهُمْ وَ عَلَيْهِمْ أَتَقَرَّبُ إِلَى اللهِ وَ إِلَيْكُمْ أَجْمَعِيْنَ، فَعَلَيْكَ صَلَوَاتُ اللهِ وَ رِضْوانُهُ وَ رَحْمَتُهُ.

Translation: Peace be on you, O my master and the son of my master and O my leader and the son of my leader.

Peace be on you, O my master, the Martyr and son of the Martyr, the Slain (One) and the son of the Slain (One). Peace be on you and Allah's mercy and blessings be on you.

I am performing your Ziyarat, O son of Allah's Messenger with my heart, tongue and organs; although I have not performed your Ziyarat physically where I can see your dome.

Peace be on you, O heir of Adam, the Chosen Servant of Allah;

And O heir of Nuh, the Prophet of Allah;

And O heir of Ibrahim, the Friend of Allah;

And O heir of Musa, the One Addressed by Allah;

And O heir of Isa, the Spirit of Allah;

And O heir of Muhammad, the beloved, the Prophet and Allah's Messenger;

And O heir of Ali, Amirul Momineen, the Successor of Allah's Messenger and his Caliph;

And O heir of Hasan Ibne Ali, the Successor of Amirul Momineen.

May Allah's curse be upon those who killed you and may He renew their torment in this hour and in every hour.

O my master! I seek Allah's nearness, the Great and Almighty and to you grandfather, Allah's Messenger and to your father, Amirul Momineen and to your brother, Hasan and to you, O my leader, through your Ziyarat with my heart, tongue and all my organs. Peace be on you and Allah's mercy and blessings be on you.

O my master! Intercede on my behalf so that this Ziyarat is accepted from me.

I seek Allah's nearness and to all of you by dissociating myself from your enemies and by cursing them.

May Allah's blessings, pleasure and mercy be on you.

Then move a few steps to the left and turn to the grave of Ali Ibne Husain (a.s.), buried at the feet of his father and salute him in the same way.

Then ask Allah for that which you want from your religion and your life and then pray four Rakats prayers.

Indeed the prayers of the Ziyarat can be prayed in either eight, six, four, or two Rakats and the best is eight Rakats.

After that face the grave of Imam Husain (a.s.) and say:

أَنَا مُوَدِّعُكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ، وَيَا سَيِّدِيْ وَ ابْنَ سَيِّدِيْ، وَ مُوَدِّعُكَ يَا سَيِّدِيْ وَ ابْنَ سَيِّدِيْ يَا عَلِيَّ بْنَ الْحُسَيْنِ، وَ مُوَدِّعُكُمْ يَا سَادَاتِيْ، يَا مَعَاشِرَ الشُّهَدَاءِ، فَعَلَيْكُمْ سَلَامُ اللهِ وَ رَحْمَتُهٗ وَ رِضْوَانُهٗ وَ بَرَكَاتُهٗ.

Translation: I bid farewell to you, O my master and the son of my master and O my leader and the son of my leader.

And I bid farewell to you, O my master and the son of my master, O Ali Ibne Husain (a.s.).

And I bid farewell to you, O my masters, O crowd of Martyrs.

May Allah's Salutation, His Mercy, His Pleasure and His Blessings be on you.

Chapter 97: Omitting Imam Husain's (a.s.) Ziyarat

Tradition 1: Imam Baqir (a.s.) asked, "What is the distance between you and the grave of Imam Husain (a.s.)?"

I (the narrator) replied, "Sixteen Farsakhs."

Imam (a.s.) asked, "Do you not visit him?"

I replied, "No."

Imam (a.s.) said, "How negligent you people are!"

Tradition 2: Same points as mentioned in traditions of Chapter 28.

Tradition 3: Amirul Momineen (a.s.) said: May my parents be sacrificed on Husain, who will be slain on the outskirts of Kufa. By Allah, it is as if I can see different wild animals stretching their necks to his grave, crying and weeping over him throughout the night. When this happens, beware of forsaking his Ziyarat.

Tradition 4: Same points as mentioned before.

Tradition 5: Same as Chapter 8, Tradition 12.

Tradition 6 & 7: Same points as mentioned before.

Tradition 8: Imam Sadiq (a.s.) said: It is strange that some think that they are our Shia but they don't perform the Ziyarat of Imam Husain (a.s.) even once in their lifetime

because of their negligence, carelessness, incompetence or laziness. By Allah, if they knew its excellence, they would not have been careless or lazy about it.

I asked, “May I be sacrificed on you, what is the excellence of Imam Husain’s (a.s.) Ziyarat?”

Imam (a.s.) replied, “There are many excellences and blessings in it. The first is that all his past sins will be forgiven and he will be told, ‘Continue with good deeds.’

Tradition 9: Same as no. 4.

Tradition 10: Imam Baqir (a.s.) asked, “What is the distance between you and the grave of Imam Husain (a.s.)?”

I (the narrator) replied, “One day of riding or over a day of walking.”

Imam (a.s.) asked, “Do you go to him once every week?”

I replied, “No. I only go to him once in a while.”

Imam (a.s.) said, “How negligent you people are! Indeed if it was so near us, we would have relocated there.”

Chapter 98: The minimum number of times one should perform the Ziyarat of Imam Husain (a.s.) and the longest time allowed to delay the Ziyarat for the wealthy and poor

Tradition 1: Imam Sadiq (a.s.) said: It is an obligation on wealthy to perform the Ziyarat of Imam Husain (a.s.) twice a year and on the poor, once a year.

Tradition 2: Imam Sadiq (a.s.) said: Perform the Ziyarat of Imam Husain (a.s.) once a year.

Tradition 3: Same as no. 2.

Tradition 4: Imam Sadiq (a.s.) was asked about the Ziyarat of Imam Husain (a.s.). He (a.s.) said, "Go once a year, because I don't want you to be identified."

Tradition 5: Same as no. 1.

Tradition 6: Same as no. 4.

Tradition 7: Imam Kazim (a.s.) said: Don't be negligent of Imam Husain (a.s.). The wealthy should go once every four months and as for insolvents, *"Allah does not impose on any soul a duty but to the extent of its ability."* (2:286).

Tradition 8: Same as no. 4.

Tradition 9: Same as no. 2.

Tradition 10: Imam Sadiq (a.s.) was asked, "Is there an obligatory prayer after the Ziyarat of the grave of Imam Husain (a.s.)?"

Imam (a.s.) replied, "There are no obligatory prayers for Ziyarat."

I (the narrator) asked, "How frequently should I go to his Ziyarat?"

Imam (a.s.) replied, "As much as you like."

Tradition 11: Imam Sadiq (a.s.) said to me (the narrator), "O Ali! I have heard that some of our Shia allow a year or two to pass without going to the Ziyarat of Imam Husain (a.s.)!"

I replied, "May I be sacrificed on you, I know many who are like this."

Imam (a.s.) said, "By Allah, they have turned their backs to their own fortune, they declined Allah's rewards and they have distanced themselves from nearness to Muhammad (s.a.w.s.)."

I asked, “May I be sacrificed on you, how often should one go to his Ziyarat?”

Imam (a.s.) replied, “O Ali! If you go to his Ziyarat once every month, do so,”

I said, “I cannot do that, because I am a manual laborer; I have pending work on my hands and I cannot be absent from my work for even a day.”

Imam (a.s.) replied: You are excused, as are other manual laborers. I was referring to people other than manual laborers; people who can go for the Ziyarat every week. Such people will have no excuse before Allah and His Messenger on Judgment Day.

I asked, “Is it permissible for them to send someone on their behalf?”

Imam (a.s.) replied: Yes, but it is better for them and they will have a greater reward with their Lord if they go themselves, for He will see them sleepless at night and tired during the day in their journey to Kerbala.

Allah will look at them with a glance, which will inevitably cause them to dwell with Muhammad and his family in the greatest places of Firdaus. Hence compete with one another in going to the Ziyarat of Imam Husain (a.s.) and be of those who adhere to it.

Tradition 12: Same as no. 2.

Tradition 13: Imam Sadiq (a.s.) was asked, “After one returns from the Ziyarat of Imam Husain (a.s.), how soon should he perform it again? And how often should one go to his Ziyarat? And what is the longest time one is allowed to stay from his Ziyarat?”

Imam (a.s.) replied: It is not permissible to forsake his Ziyarat for longer than a month (for those who live nearby).

But for those who live far, it should be performed at least once every three years.

If three years pass and they don't go to his Ziyarat, they are ungrateful to Allah's Messenger and they have dishonored him, except those who have a valid excuse.

Tradition 14: Ubaidullah Halabi said: I said to Imam Sadiq (a.s.), "We perform the Ziyarat of Imam Husain (a.s.) two or three times year."

Imam Sadiq (a.s.) replied, "I don't like you to go there frequently. Go once a year."

I asked, "How should I invoke blessings on him during the Ziyarat?"

Imam (a.s.) replied, "Stand behind the grave besides his shoulders and invoke blessings on the Prophet and then invoke blessing on Imam Husain (a.s.)."

Tradition 15: Imam Sadiq (a.s.) said: A Muslim should not refrain from going to the Ziyarat of Imam Husain's (a.s.) grave for longer than four years.

Tradition 16: Same point as mentioned before.

Tradition 17: Same points as mentioned before.

Then Imam (a.s.) said: Those who live near his grave, should not go to his Ziyarat less than once a month. But those who live afar, should perform it at least once every three years.

If three years pass and they don't go to his Ziyarat, they are ungrateful to Allah's Messenger and they have disowned him, except those who have a valid excuse.

If the visitor of Imam Husain (a.s.) knew how happy he made Allah's Messenger, Amirul Momineen, Fatima, the Imams (a.s.) and the martyrs among our family and how they pray for him and the rewards prepared for him in this

life and Hereafter, he would have wished that his house was at the grave of Imam Husain (a.s.) as long as he lived.

Indeed when the visitor leaves Kerbala to return after the Ziyarat, his shadow does not cover anything without it praying for him. And when the sun shines on him, it burns up his sins just like fire burns firewood.

The sun will not allow any of his sins to remain. Thus he will return without any sins while his rank has been elevated for him to a level, which cannot be achieved even by those who are smeared with their own blood in the way of Allah.

Then an angel will be appointed on him who will replace him in performing Imam Husain's (a.s.) Ziyarat and who will seek forgiveness for him until he returns or until three years pass or until he dies before three years.

Chapter 99: Reward for the Ziyarat of Imam Kazim and Imam Jawad (a.s.)

Tradition 1: Imam Reza (a.s.) was asked if the Ziyarat of Imam Kazim (a.s.) is same as the Ziyarat of Imam Husain (a.s.).

Imam (a.s.) replied, "Yes."

Tradition 2: Imam Reza (a.s.) was asked, "Should I perform the Ziyarat of the grave of Imam Kazim (a.s.) in Baghdad?"

Imam (a.s.) replied, "If you must, then perform the Ziyarat from behind the covers."

Tradition 3: Same as no. 1.

Tradition 4: Imam Reza (a.s.) was asked about the Ziyarat of Imam Kazim (a.s.). He (a.s.) replied, "Pray in the Masjids around the grave."

Tradition 5: Imam Reza (a.s.) was asked, "What are the rewards for the Ziyarat of the grave of your father, Allah's blessings be on him?"

Imam (a.s.) replied, "Go to his Ziyarat!"

I (the narrator) asked, "What are its merits?"

Imam (a.s.) replied, "Same as the merits of the Ziyarat of his father (Allah's Messenger)."

I asked, "What should I do if I am in fear and could not enter the shrine?"

Imam (a.s.) replied, "Salute from behind the walls."

Tradition 6: Imam Reza (a.s.) said: One who performs the Ziyarat of the grave of my father (a.s.) in Baghdad is like one performed the Ziyarat of Allah's Messenger and that of Amirul Momineen (a.s.), except that Allah's Messenger and Amirul Momineen (a.s.) have their own specific ranks.

Tradition 7: Imam Jawad (a.s.) was asked, "What is the reward for the Ziyarat of Allah's Messenger with the sole intention of Ziyarat?"

Imam (a.s.) replied, "It is Paradise and the reward for the Ziyarat of Imam Kazim (a.s.) is also same."

Tradition 8: Same as no. 1.

Tradition 9: Almost same as no. 6.

Tradition 10: A man joined the gathering of Imam Ali Reza (a.s.) when he was speaking about the excellence of the Ziyarat of Imam Musa Kazim (a.s.). The newcomer started talking about Baghdad and the inferiority of its people; about the afflictions, collapsing of earth, clamor and the bolts of lighting expected to befall the city.

As I (the narrator) got up to leave, I heard Imam Reza (a.s.) say, "As for Imam Kazim (a.s.), none will affect him."

Tradition 11: I wrote to Imam Hadi (a.s.) inquiring about the Ziyarat of Imam Husain (a.s.) and Ziyarat of Imam Kazim and Imam Jawad (a.s.).

Imam (a.s.) replied, "Imam Husain (a.s.) is foremost but the Ziyarat of Imam Kazim and Imam Jawad (a.s.) is more comprehensive and rewarding."

Tradition 12: Same as no. 7.

Chapter 100: Method of the Ziyarat of Imam Kazim and Imam Jawad (a.s.)

Tradition 1: Imam Hadi (a.s.) said: Recite the following in Baghdad:

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا نُوْرَ اللهِ فِيْ ظُلُمَاتِ الْأَرْضِ، اَلسَّلَامُ عَلَيْكَ يَا مَنْ بَدَا لِلّٰهِ فِيْ شَأْنِهٖ، أَتَيْتُكَ عَارِفًا بِحَقِّكَ، مُعَادِيًا لِأَعْدَائِكَ، فَاشْفَعْ لِيْ عِنْدَ رَبِّكَ يَا مَوْلَايَ.

Translation: Peace be on you, O Wali of Allah. Peace be on you, O Allah's Proof. Peace be on you, O Allah's light in the darkness of the earth. Peace be on you, O one about whom Allah modified His Will.

I have come to you while I believe in your rights and I am the enemy of your enemies. So intercede for me with your lord, O my master.

Then supplicate to Allah and ask for your needs. Then recite the same Salutation in the Ziyarat of Imam Jawad (a.s.).

Tradition 2: Imam Hadi (a.s.) said: When you intend to perform the Ziyarat of Imam Kazim (a.s.) and Imam Jawad (a.s.), cleanse yourself, perform Ghusl, wear your purified

clothes and then go to their graves. When you arrive at the grave of Imam Musa Kazim (a.s.), recite:

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا نُوْرَ اللهِ فِيْ ظُلُمَاتِ الْأَرْضِ، اَلسَّلَامُ عَلَيْكَ يَا مَنْ بَدَا لِلّٰهِ فِيْ شَأْنِهِ، أَتَيْتُكَ زَائِرًا، عَارِفًا بِحَقِّكَ، مُعَادِيًا لِأَعْدَائِكَ، مُوَالِيًا لِأَوْلِيَآئِكَ، فَاشْفَعْ لِيْ عِنْدَ رَبِّكَ يَا مَوْلَايَ.

Translation: Peace be on you, O Wali of Allah. Peace be on you, O Allah's Proof. Peace be on you, O One about whom Allah modified His Will.

I have come to you to perform your Ziyarat while I believe in your rights. I am the enemy of your enemies and I befriend your friends. So intercede for me with your lord, O my Master.

Then ask for your needs.

Salute Imam Jawad (a.s.), ensuring that Ghusl has been performed, by saying:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ بْنِ عَلِيٍّ الْإِمَامِ الْبَرِّ التَّقِيِّ الرَّضِيِّ، وَحُجَّتِكَ عَلٰى مَنْ فَوْقَ الْأَرَضِيْنَ وَ مَنْ تَحْتَ الثَّرٰى، صَلَاةً كَثِيْرَةً تَامَّةً زَاكِيَةً مُبَارَكَةً مُتَوَاصِلَةً مُتَوَاتِرَةً مُتَرَادِفَةً، كَأَفْضَلِ مَا صَلَّيْتَ عَلٰى أَحَدٍ مِنْ أَوْلِيَآئِكَ، اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا نُوْرَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُؤْمِنِيْنَ وَوَارِثَ النَّبِيِّيْنَ، اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ النَّبِيِّيْنَ وَ سُلَالَةَ الْوَصِيِّيْنَ، اَلسَّلَامُ عَلَيْكَ يَا نُوْرَ اللهِ فِيْ ظُلُمَاتِ الْأَرْضِ، أَتَيْتُكَ زَائِرًا عَارِفًا بِحَقِّكَ، مُعَادِيًا لِأَعْدَائِكَ، مُوَالِيًا لِأَوْلِيَآئِكَ، فَأَشْفَعْ لِيْ عِنْدَ رَبِّكَ يَا مَوْلَايَ.

Translation: O Allah! Bless Muhammad Ibne Ali, the righteous, the pious, the pure Imam, who is blessed with you and with whom You are pleased and your Proof on those who are on the earths and those under the dust.

O Allah! Send an increasing, complete, purified, beautified, continuous and a frequent blessing on him that is consecutive and greater than any of the blessings You have sent on any of your friends.

Peace be on you, O Wali of Allah. Peace be on you, O light of Allah. Peace be on you, O Allah's Proof. Peace be on you, O Imam of the believers and heir of the prophets. Peace be on you, O Caliph of the prophets and O progeny of the successors. Peace be on you, O Allah's light in the darkness of the earth.

I have come to you to perform your Ziyarat while I believe in your rights, I am the enemy of your enemies and I befriend your friends. So intercede for me with your lord, O my master.

Then ask for your needs, for indeed, if Allah wills, they will be fulfilled.

Tradition 3: Recite the following at the grave of Imam Kazim (a.s.) in Baghdad – and you can recite the same at all holy sites of the infallibles:

اَلسَّلَامُ عَلٰى أَوْلِيَاءِ اللهِ وَ أَصْفِيَائِهِ، اَلسَّلَامُ عَلٰى أُمَنَاءِ اللهِ وَ أَحِبَّائِهِ، اَلسَّلَامُ عَلٰى أَنْصَارِ اللهِ وَ خُلَفَائِهِ، اَلسَّلَامُ عَلٰى مَحَالِّ مَعْرِفَةِ اللهِ، اَلسَّلَامُ عَلٰى مَسَاكِنِ ذِكْرِ اللهِ، اَلسَّلَامُ عَلٰى مَظَاهِرِ أَمْرِ اللهِ وَ نَهْيِهِ، اَلسَّلَامُ عَلَى الدُّعَاةِ إِلَى اللهِ، اَلسَّلَامُ عَلٰى الْمُسْتَقِرِّيْنَ فِيْ مَرْضَاتِ اللهِ، اَلسَّلَامُ عَلَى الْمُخْلَصِيْنَ فِيْ طَاعَةِ اللهِ، اَلسَّلَامُ عَلَى الْأَدِلَّاءِ عَلَى اللهِ، اَلسَّلَامُ عَلَى الَّذِيْنَ مَنْ وَالَاهُمْ فَقَدْ وَالَى اللهَ، وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللهَ، وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ

اللهَ، وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللهَ، وَ مَنِ اعْتَصَمَ بِهِمْ فَقَدِ اعْتَصَمَ بِاللهِ، وَ مَنْ تَخَلّٰى مِنْهُم فَقَدْ تَخَلّٰى مِنَ اللهِ، أُشْهِدُ اللهَ أَنِّي مُسْلِمٌ لَكُمْ، سِلْمٌ لِمَنْ سَالَمَكُمْ، وَ حَرْبٌ لِمَنْ حارَبَكُمْ، مُؤْمِنٌ بِسِرِّكُمْ وَ عَلانِيَتِكُمْ، مُفَوِّضٌ فِيْ ذٰلِكَ كُلِّهِ إِلَيْكُمْ، لَعَنَ اللهُ عَدُوَّ آلِ مُحَمَّدٍ مِنَ الْجِنِّ وَالْإِنْسِ، وَ أَبْرَءُ إِلَى اللهِ مِنْهُمْ، وَصَلَّى اللهُ عَلٰى مُحَمَّدٍ وَ آلِهِ.

Translation: Peace be on Allah's Divine Authorities and His Chosen Ones. Peace be on Allah's loved Ones and His trustees. Peace be on Allah's Supporters and His Caliphs.

Peace be on the places in which Allah can be known. Peace be on the houses in which Allah is extolled. Peace be on those who manifest Allah's orders and His prohibitions.

Peace be on the Ones who call people to Allah. Peace be on the Ones who are settled firmly in that which pleases Allah. Peace be on the Ones who are loyal in obeying Allah. Peace be on the guides to Allah.

Peace be on the Ones whom those who follow them have followed Allah, those who antagonize them have antagonized Allah, those who know them have known Allah, those who ignore them have ignored Allah, those who seek refuge with them have sought refuge with Allah and those who abandon them have abandoned Allah.

I take Allah as witness that I submitted to you, I make peace with those who make peace with you, I antagonize those who antagonize you, I believe in that which is secret about you and that which is apparent about you and I rely on you in all of this.

May Allah's curse be upon the enemies of the family of Muhammad from among the jinn and mankind and I seek Allah's nearness by dissociating myself from them.

And may Allah's blessing be upon Muhammad and his family.

Imam (a.s.) added: This Ziyarat will suffice in all holy sites. And after that invoke blessings on Muhammad and Aale Muhammad (a.s.) much and name them one after other and dissociate from their enemies.

Then choose some supplications and pray for yourself and the believing men and women.

Chapter 101: Reward for the Ziyarat of Imam Ali Reza (a.s.) in Tus

Tradition 1: Imam Jawad (a.s.) said: One who performs the Ziyarat of the grave of my father will be rewarded with Paradise.

Tradition 2: Same as no. 1.

Tradition 3: Imam Jawad (a.s.) was asked, "What is the reward for one who performs the Ziyarat of your father (a.s.) in Tus?"

Imam (a.s.) replied, "Allah forgives the past and future sins of one who performs the Ziyarat of the grave of my father (a.s.) in Tus."

Then I (the narrator) met Ayyub Ibne Nuh Ibne Durraj and said to him, "O Abal Husain! I heard my master, Imam Jawad (a.s.) say, 'Allah forgives the past and future sins of one who performs the Ziyarat of the grave of my father (a.s.) in Tus."

Ayyub said, "Should I tell you more about this?"

I replied, "Yes."

He said, "I heard him say, 'Indeed on Judgment Day, a pulpit will be placed beside the pulpit of Allah's Messenger

for one who performs the Ziyarat of my father (a.s.), while the other people complete the accounting."

Tradition 4: Imam Reza (a.s.) said: One who performs my Ziyarat, even though my house is far and my grave is distant, will be visited by me on three occasions:

A: On Judgment Day and I will save him from its terrors: when the scrolls will be spread on right and left

B: At the Bridge

C: By the Scale.

Tradition 5: One day when the children of Imam Kazim (a.s.) were gathered around him, Imam Reza (a.s.), who was young at the time, passed by him.

Imam Kazim (a.s.) said: This son of mine will die lonely in a distant land. Indeed, one who performs his Ziyarat submitting to him and with recognition of his rights will be regarded by Allah, the Mighty and Sublime, as a martyr of Badr.

Tradition 6: Same as no. 3.

Tradition 7: I said to Imam Jawad (a.s.): Let's suppose a person decides to go for his obligatory Hajj after having performed Tamattu Umrah and Allah helps and he completes his Hajj and Umrah. Then he goes to Medina, salutes Allah's Messenger, then comes to you, believing in your rights and knowing that you are Allah's Proof on His creation and the door to Allah and says, 'Peace be on you'.

Then he performs the Ziyarat of Imam Husain (a.s.) and salutes him and then he goes to Baghdad and salutes Imam Kazim (a.s.) and then returns to his home country.

If Allah sustains this person in the next year with enough wealth to go for Hajj again, is it better for him to repeat the Hajj as he did in the last year or to go to

Khurasan for the Ziyarat of your father, Imam Reza (a.s.) and salute him?

Imam (a.s.) replied: It is better to go to Khurasan and salute Imam Reza (a.s.). He should go in the month of Rajab, but this is not applicable now, because there is fear for us and for you from the ruler and it enrages him."

Tradition 8: Same as no. 1.

Tradition 9: Imam Reza (a.s.) said: Tell my Shia that coming to my Ziyarat equals a thousand Hajjs in the view of Allah.

So Imam Jawad (a.s.) was asked, "A thousand Hajjs?"

Imam (a.s.) replied, "By Allah, yes! And it is a million Hajjs for one who goes to his Ziyarat with recognition of his rights."

Tradition 10: Imam Kazim (a.s.) said: One who performs the Ziyarat of this son of mine – Imam Reza (a.s.) – will be rewarded with Paradise.

Tradition 11: Imam Jawad (a.s.) was asked, "May I be sacrificed on you, is the Ziyarat of Imam Reza (a.s.) better or the Ziyarat of Imam Husain (a.s.)?"

Imam (a.s.) replied, "Ziyarat of my father (a.s.) is better, it is so, because everyone goes to the Ziyarat of Imam Husain (a.s.) but only our chosen and sincere Shia perform the Ziyarat of my father (a.s.)."

Tradition 12: Imam Kazim (a.s.) said, "Allah will record seventy accepted Hajjs for one who performs the Ziyarat of the grave of my son." I asked, "Seventy Hajjs?" Imam (a.s.) replied, "Yes and even seven hundred Hajjs." I asked, "Seven hundred Hajjs?!" Imam (a.s.) replied, "Yes, and even seventy thousand Hajjs." I asked, "Seventy thousand Hajjs?!" Imam (a.s.) replied, "Yes and going to Hajj is not

always accepted, but one who performs his Ziyarat and spends the night besides him is like one who visits Allah on His Throne." I asked, "Like one who visits Allah on His Throne?!" Imam (a.s.) replied, "Yes, on Judgment Day, there will be four people from the past nations and four people from the last nation on the Throne of Allah. The four from the past are Nuh, Ibrahim, Musa and Isa (a.s.) and the four people from the last are Muhammad, Ali, Hasan and Husain – Allah's blessings be on them all. Then a barrier will be extended and only those who have gone to the Ziyarat of the graves of the Imams (a.s.) will sit with us. Indeed, the highest in rank and closest to us who will be honored will be those who have performed the Ziyarat of my son, Ali.

Chapter 102: Ziyarat of Imam Reza (a.s.)

Tradition 1: It is related: When you go to the Ziyarat of Imam Ali bin Musa Reza (a.s.), recite as follows:

اَللّٰهُمَّ صَلِّ عَلٰى عَلِيِّ بْنِ مُوسٰى الرِّضَا الْمُرْتَضٰى، الْإِمَامُ التَّقِيِّ النَّقِيِّ، وَحُجَّتِكَ عَلٰى مَنْ فَوقَ الْأَرْضِ وَ مَنْ تَحْتَ الثَّرٰى، الصِّدِّيقِ الشَّهِيدِ، صَلَاةً كَثِيرَةً نَامِيَةً زَاكِيَةً مُتَوَاصِلَةً مُتَوَاتِرَةً مُتَرَادِفَةً، كَأَفْضَلِ مَا صَلَّيْتَ عَلٰى أَحَدٍ مِنْ أَوْلِيَائِكَ.

Translation: O Allah, bless Ali bin Musa Reza (a.s.), the pleasant, pious and pure Imam, Your Proof on those on earth and those under the dust, the truthful and the martyr. O Allah, send an increasing, growing, purified, continuous and a frequent blessing on him that is consecutive and greater than any of the blessing You have sent on any of Your friends.

Tradition 2: One of the Infallibles said: When you decide to visit the grave of Imam Reza (a.s.) in Tus, perform

a Ghusl before leaving your house and recite the following during it:

اَللّٰهُمَّ طَهِّرْنِیْ وَطَهِّرْلِیْ قَلْبِیْ، وَ اشْرَحْ لِیْ صَدْرِیْ، وَ اَجْرِعَلٰی لِسَانِیْ مِدْحَتَكَ وَ الثَّنَاءَ عَلَیْكَ، فَإِنَّهُ لَا قُوَّةَ إِلاَّ بِكَ، اَللّٰهُمَّ اجْعَلْهُ لِیْ طَهُوْرًا وَ شِفَاءً وَنُوْرًا.

Translation: O Allah, purify me and my heart, expand my chest and make my tongue praise and glorify You. Indeed there is no power except with You. O Allah, make this a purification from me and make it my cure and light.

At the time of leaving your house recite:

بِسْمِ اللهِ وَ بِاللّٰه وَ اِلَی اللهِ، وَ إِلَیَ ابْنِ رَسُوْلِهٖ، حَسْبِیَ اللهُ، تَوَكَّلْتُ عَلَی اللهِ، اَللّٰهُمَّ إِلَیْكَ تَوَجَّهْتُ، وَإِلَیْكَ قَصَدْتُ، وَ مَا عِنْدَكَ أَرَدْتُ.

Translation: In the name of Allah, by Allah, to Allah and to the son of His Messenger. Allah is sufficient for me and I rely on Allah. O Allah, I have turned to You, I am coming to You and I am seeking that which is with You.

After you leave your place, stand besides the door and recite:

اَللّٰهُمَّ إِلَیْكَ وَ جَّهْتُ وَ جْهِیْ، وَ عَلَیْكَ خَلَّفْتُ أَهْلِیْ وَ مَالِیْ وَ مَا خَوَّلْتَنِیْ، وَ بِكَ وَ ثِقْتُ فَلَا تُخَیِّبْنِیْ، یَا مَنْ لَا یَخِیْبُ مَنْ أَرَادَهٗ، وَ لَا یَضِیْعُ مَنْ حَفِظَهٗ صَلِّ عَلٰی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ احْفَظْنِیْ بِحِفْظِكَ، فَإِنَّهٗ لَا یَضِیْعُ مَنْ حَفِظْتَ.

Translation: O Allah, I have turned my face to You and I have left my family, my wealth and that which You have

given me in Your protection. I have placed my trust in You; so do not disappoint me. O one whom those who seek Him are never disappointed and those who are protected by Him will never be lost. Bless Muhammad and Aale Muhammad (a.s.) and protect me with Your protection, for indeed those who are protected by You will never be lost.

And once you arrive in Tus safely – If Allah wills – perform another Ghusl and recite the following during it:

اَللّٰهُمَّ طَهِّرْنِیْ، وَ طَهِّرْ قَلْبِیْ، وَ اشْرَحْ لِیْ صَدْرِیْ، وَ اَجْرِ عَلٰى لِسَانِیْ مِدْحَتَكَ وَ مَحَبَّتَكَ، وَ الثَّنَاءَ عَلَيْكَ، فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ، وَ قَدْ عَلِمْتُ أَنَّ قُوَّةَ دِيْنِیَ التَّسْلِيْمُ لِأَمْرِكَ وَ الْاِتِّبَاعِ لِسُنَّةِ نَبِيِّكَ، وَ الشَّهَادَةُ عَلٰى جَمِيْعِ خَلْقِكَ، اَللّٰهُمَّ اجْعَلْهُ لِیْ شِفَاءً وَ نُوْرًا، إِنَّكَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ.

Translation: O Allah, purify me and my heart. Expand my chest and allow my tongue to praise and glorify You and speak of Your love. Indeed there is no power except with You. I have definitely understood that the foundation of my religion is submitting to Your orders, following the traditions of Your Prophet, and testifying that You are the Creator of all the creation. O Allah, make this my cure and light. Indeed You have power over everything.

Then wear your purest clothes; walk to the grave barefoot with humility and calmness reciting Allahu Akbar, La ilaaha illallaah, Sub-haan-Allaah, Alhamdulillaah and La Hawla wa laa quwwata illa billaah. Take short steps and recite the following while entering the Holy Sanctuary:

بِسْمِ اللهِ وَ بِاللهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللهِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ، وَ أَنَّ عَلِيًّا وَلِیُّ اللهِ.

Translation: In the name of Allah, by Allah, and while I am in the nation of Allah's Messenger. I bear witness that there is no god but Allah, He is alone and has no partners. And I bear witness that Muhammad is His servant and Messenger. And that Ali is the Wali of Allah.

Then point to the grave and stand with your back to the Qibla, facing his face and recite:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ، وَ أَنَّهُ سَيِّدُ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ، وَ أَنَّهُ الْأَنْبِيَآءِ وَ الْمُرْسَلِيْنَ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ نَبِيِّكَ وَ سَيِّدِ خَلْقِكَ أَجْمَعِيْنَ، صَلَاةً لَا يَقْوٰى عَلٰى إِحْصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلٰى أَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ أَبِيْ طَالِبٍ عَبْدِكَ وَ أَخِيْ رَسُوْلِكَ الَّذِيْ انْتَجَبْتَهُ لِعِلْمِكَ، وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلٰى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ، وَ دَيَّانِ يَوْمِ الدِّيْنِ بِعَدْلِكَ وَ فَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنَ عَلٰى ذٰلِكَ كُلِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ، اَللّٰهُمَّ صَلِّ عَلٰى فاطِمَةَ بِنْتِ نَبِيِّكَ؛ وَ زَوجَةِ وَ لِيِّكَ، وَ أُمِّ السِّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْل الْجَنَّةِ، الطُّهْرَةِ الطَّاهِرَةِ الْمُطَهَّرَةِ، التَّقِيَّةِ الرَّضِيَّةِ الزَّكِيَّةِ، سَيِّدَةِ نِسَآءِ الْعَالَمِيْنَ وَ سَيِّدَةِ نِسَآءِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِيْنَ، صَلَاةً لَا يَقْوٰى عَلٰى إِحْصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلَى الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ، الْقَائِمَيْنِ فِيْ خَلْقِكَ، وَ الدَّالَّيْنِ عَلٰى مَنْ بَعَثْتَ بِرِسَالَاتِكَ، وَ دَيَّانَيِ الدِّيْنِ بِعَدْلِكَ وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، اَللّٰهُمَّ صَلِّ عَلٰى عَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِيْنَ عَبْدِكَ، الْقَائِمِ فِيْ خَلْقِكَ، وَ خَلِيْفَتِكَ عَلٰى خَلْقِكَ، وَالدَلِيْلَيْنِ عَلٰى مَنْ بَعَثْتَ بِرِسَالَاتِكَ، وَ دَيَّانَ الدِّيْنِ بِعَدْلِكَ، وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ بْنِ عَلِيٍّ عَبْدِكَ وَ وَلِيِّ دِيْنِكَ، وَ

خَلِيْفَتِكَ فِيْ أَرْضِكَ، بَاقِرِ عِلْمِ النَّبِيِّيْنَ، الْقَائِمِ بِعَدْلِكَ وَ الدَّاعِيْ إِلٰى دِيْنِكَ وَ دِيْنِ آبَائِهِ الصَّادِقِيْنَ، صَلاةً لَا يَقْوٰى عَلٰى إِحصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلٰى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، عَبْدِكَ وَوَلِيِّ دِيْنِكَ، وَحُجَّتِكَ عَلٰى خَلْقِكَ أَجْمَعِيْنَ الصَّادِقِ الْبَارِّ، اَللّٰهُمَّ صَلِّ عَلٰى مُوْسَى بْنِ جَعْفَرٍ الْكَاظِمِ الْعَبْدِ الصَّالِحِ، وَ لِسَانِكَ فِيْ خَلْقِكَ، النَّاطِقِ بِعِلْمِكَ، وَ الْحُجَّةِ عَلٰى بَرِيَّتِكَ، صَلاةً لَا يَقْوٰى عَلٰى إِحْصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلٰى عَلِيِّ بْنِ مُوْسَى الرِّضَا الرَّضِيِّ الْمُرْتَضٰى، عَبْدِكَ وَ وَلِيِّ دِينِكَ، الْقَائِمِ بِعَدْلِكَ، والدَّاعِى إِلٰى دِيْنِكَ، وَ دِيْنِ آبَائِهِ الصَّادِقِيْنَ، صَلَاةً لَا يَقْدِرُ عَلٰى إِحْصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ بْنِ عَلِيٍّ، عَبْدِكَ وَ وَلِيِّكَ، الْقَائِمِ بِأَمْرِكَ، وَ الدَّاعِيْ اِلٰى سَبِيْلِكَ. اَللّٰهُمَّ صَلِّ عَلٰى عَلِيِّ بْنِ مُحَمَّدٍ، عَبْدِكَ وَ وَلِيِّكَ دِيْنِكَ، اَللّٰهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، الْعَامِلِ بِأَمْرِكَ، وَ الْقَائِمِ فِيْ خَلْقِكَ، وَ حُجَّتِكَ الْمُؤَدِّيْ عَنْ نَبِيِّكَ وَ شَاهِدِكَ عَلٰى خَلْقِكَ، الْمَخْصُوْصِ بِكَرَامَتِكَ، الدَّاعِيْ إِلٰى طَاعَتِكَ وَ طَاعَةِ رَسُوْلِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِيْنَ، صَلَاةً لَا يَقْوٰى عَلٰى إِحْصَائِهَا غَيْرُكَ، اَللّٰهُمَّ صَلِّ عَلٰى حُجَّتِكَ، وَوَلِيِّكَ الْقَائِمِ فِيْ خَلْقِكَ، صَلَاةً نَامِيَةً بَاقِيَةً، تُعَجِّلُ بِهَا فَرَجَهُ وَ تَنْصُرُهُ بِهَا، وَ تَجْعَلُنَا مَعَهُ فِيْ الدُّنْيَا وَ الْآخِرَةِ، اَللّٰهُمَّ إِنِّيْ أَتَقَرَّبُ إِلَيْكَ بِزِيَارَتِهِمْ وَ مَحَبَّتِهِمْ، وَ أُوَالِيْ وَ لِيَّهُمْ، وَ أُعَادِيْ عَدُوَّهُمْ، فَأَرْزُقْنِيْ بِهِمْ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ، وَ اصْرِفْ عَنِّيْ هَمَّ نَفْسِيْ فِيْ الدُّنْيَا وَ الْآخِرَةِ، وَ أَهْوَالَ يَوْمِ الْقِيَامَةِ.

Translation: I bear witness that there is no god but Allah, He is alone and has no partners. And I bear witness that Muhammad is His servant and Messenger, that He is the master of the first and the last, and that he is the master of the prophets and messengers. O Allah, bless Muhammad, Your servant, Your Prophet and the master of all Your creation – blessings which cannot be measured except by

You. O Allah, bless Amirul Momineen, Ali Ibne Abi Talib (a.s.), Your servant and the brother of Your Messenger; one whom You chose as the keeper of Your knowledge and whom You appointed as a guide from whomever You willed from among Your creation, as the guide to those whom You sent Your messages, as the undisputed ruler of Judgment Day with Your justice, as Proof between You and Your creation, and as the absolute master over all of it. Peace be to Him and Allah's mercy and His blessings. O Allah, bless Fatima, the daughter of Your Prophet, the wife of Your Wali, the mother of the two grandsons, Hasan and Husain, the two chiefs of the youth of Paradise, and the purity, the pure, the purified, the pious, the virtuous, the one who is satisfied, and the mistress of all women of Paradise from Your creation – blessings which cannot be measured except by You. O Allah, bless Hasan and Husain, the two grandsons of Your Prophet, the two chiefs of the youth of Paradise, the two rising Imams in Your creation, the two guides to those with whom You sent Your messages, the two undisputed rulers of religion with Your justice and Proofs between Your creation. O Allah, bless Ali bin Husain, the chief of worshippers, Your servant and the rising Imam in Your creation, Your caliphs on Your creation, the guide to whom You sent Your messages, the undisputed ruler of religion with Your justice and the Proof between Your creation. O Allah, bless Muhammad bin Ali, Your servant, the supporter of Your religion, Your caliph on Your land, the one who splits open the knowledge of the prophets, one who rises with Your justice and the caller of Your religion and the religion of his truthful ancestors – blessing which cannot be measured except by You. O Allah, bless Ja'far bin Muhammad, Your servant, the supporter of Your religion, Your Proof on all of Your creation, the truthful and the virtuous. O Allah, bless Musa bin Ja'far al-Kazim, the righteous slave, Your tongue among Your creation who speaks with Your knowledge and the Proof on Your

creatures – blessing which cannot be measured except by You. O Allah, bless Ali bin Musa Reza, the one who is pleased with You and the one with whom You are pleased, Your servant, the supporter of Your religion, the one who rises with Your justice, the caller to Your religion and the religion of his truthful ancestors – blessing which cannot be measured except by You. O Allah, bless Muhammad bin Ali, Your servant, Your Wali, the one who rises with Your command and the caller to Your path. O Allah, bless Ali bin Muhammad, Your servant and supporter of Your religion. O Allah, bless Hasan bin Ali, the one who carries out Your orders, the one who rises in Your creation, Your Proof who represents Your Prophet, Your witness over Your creation, the one whom You have honored exclusively and the caller to Your obedience and the obedience of Your Messenger. May Your blessings be on them all - blessing which cannot be measured except by You. O Allah, bless Your Proof, Your Wali and the one who rises in Your creation - blessings which are increasing and everlasting with which You hasten his reappearance, support him, and allow us to be with him in this life and in the Hereafter. O Allah, I seek proximity to You by coming to their Ziyarat and by loving them. I befriend their friends and I am inimical to their enemies. Therefore, bestow me with the blessings of this life and the Hereafter through them, remove the worries from my soul in this life and the Hereafter, and remove the terrors of Judgment Day from me.

Then sit by his head and recite:

اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا نُورَ اللهِ فِي ظُلُمَاتِ الْأَرْضِ، اَلسَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّيْنِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيْلِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا

وَارِثَ مُوْسٰى كَلِيْمِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ عِيْسٰى رُوْحِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيْبِ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَلِيِّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَیْ شَبابِ أَهْلِ الْجَنَّةِ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنَ الحُسَين سَيِّدِ الْعابِدِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بِن عَلِيٍّ باقِرِ عِلْمِ الْأَوَّلِيْنَ وَ الْآخِرِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْبَارِّ التَّقِيِّ النَّقِيِّ، اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُوْسٰى بْنِ جعفرٍ الْكَاظِمِ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيْقُ الشَّهِيْدُ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ البَارُّ التَّقِيُّ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ عَبَدْتَ اللهَ مُخْلِصًا حَتّٰى أَتَاكَ الْيَقِيْنُ، اَلسَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَ رَحمَةُ اللهِ وَ بَرَكَاتُهُ، إِنَّهُ حَمِيْدٌ مَجِيْدٌ.

Translation: Peace be on you, O Allah's Proof, Peace be on you, O Wali of Allah. Peace be on you, O Allah's light in the darkness of the earth. Peace be on you, O pillar of religion. Peace be on you, O inheritor of Adam, the chosen one of Allah. Peace be on you, O inheritor of Nuh, the prophet of Allah. Peace be on you, O inheritor of Ibrahim, the friend of Allah. Peace be on you, O inheritor of Musa, the one addressed by Allah. Peace be on you, O inheritor of Isa, the spirit of Allah. Peace be on you, O inheritor of Muhammad, the beloved of Allah. Peace be on you, O inheritor of Amirul Momineen Ali Ibne Abi Talib (a.s.), the Wali of Allah. Peace be on you, O inheritor of Hasan and Husain, the two chiefs of the youth of Paradise. Peace be on you, O inheritor of Ali bin Husain, the ornament of the worshippers. Peace be on you, O inheritor of Muhammad bin Ali, the one who splits open the knowledge of the first and the last. Peace be on you, O inheritor of Ja'far bin Muhammad, the truthful, the pious, the

virtuous and the pure. Peace be on you, O inheritor of Musa Ibne Ja'far al-Kazim. Peace be on you, O truthful martyr. Peace be on you, O pious and virtuous successor. I bear witness that you established prayers and paid Zakat. You enjoined good and forbade evil, and you worshipped Allah sincerely until death came to you. Peace be on you and Allah's mercy and His blessings, O Abul Hasan. Indeed He is pleased and majestic.

Then fall on the grave and recite:

اَللّٰهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِيْ، وَ قَطَعْتُ الْبِلَادَ رَجَاءَ رَحْمَتِكَ، فَلَا تُخَيِّبْنِيْ وَلَا تَرُدَّنِيْ بِغَيْرِ قَضَآءِ حَوَائِجِيْ، وَ ارْحَمْ تَقَلُّبِيْ عَلٰى قَبْرِ ابْنِ أَخِيْ نَبِيِّكَ وَ رَسُوْلِكَ ﷺ، بِأَبِيْ أَنْتَ وَ أُمِّيْ أَتَيْتُكَ زَائِرًا وَافِدًا عَائِذًا مِمَّا جَنَيْتُ بِهٖ عَلٰى نَفْسِيْ، وَ احْتَطَبْتُ عَلٰى ظَهْرِيْ، فَكُنْ لِيْ شَفِيْعًا إِلٰى رَبِّكَ يَوْمَ فَقْرِيْ وَ فَاقَتِيْ، فَإِنَّ لَكَ عِنْدَ اللهِ مَقَامًا مَحْمُوْدًا، وَ أَنْتَ عِنْدَ اللهِ وَجِيْهٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

Translation: O Allah, I have left my homeland for You and traveled across the countries seeking Your mercy. Therefore do not disappoint me and do not send me back without fulfilling my requests. Have mercy on me because of the way I am falling down on my face on the grave of the son of the brother of Your Prophet and Messenger. May my parents be sacrificed on you, I have come to your Ziyarat as your guest, seeking refuge from my crimes against myself and the weight which I am carrying on my back. Therefore, intercede for me with your Lord on the day of my need and poverty for indeed you have a praised status with Allah and you are distinguished in this life and Hereafter.

Then raise your right hand putting your left hand on the grave and recite:

اَللّٰهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ بِمُوَالاتِهِمْ، وأَتَوَلّٰى آخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَهُمْ، وَ أَبْرَءُ مِنْ كُلِّ وَلِيجَةٍ دُوْنَهُم، اَللّٰهُمَّ الْعَنِ الَّذِيْنَ بَدَّلُوْا نِعْمَتَكَ، وَ اتَّهَمُوْا نَبِيّكَ، وَ جَحَدُوْا آيَاتِكَ، وَ سَخِرُوْا بِإِمَامِكَ، وَحَمَلُوْا النّاسَ عَلٰى أَكْتَافِ آلِ مُحَمَّدٍ، اَللّٰهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيهِمْ وَ الْبَرَائَةِ مِنْهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ، يَا رَحْمٰنُ يَا رَحِيْمُ.

Translation: O Allah, I seek proximity to You by loving them and following them, and I follow their last just as I follow their first. I am aloof from any intimate friend other than them. O Allah, curse those who changed Your blessings, accused Your Prophet, denied Your signs, scoffed at Your Imam and incited animosity among the people to the Aale Muhammad (a.s.). O Allah, I seek proximity to You by cursing them and by being aloof from them in this life and Hereafter. O Beneficent, O Merciful.

Then move to his feet and recite:

صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ، صَلَّى الله عَلَيْكَ وَ عَلٰى رُوْحِكَ وَ بَدَنِكَ، صَبَرْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدَّقُ، قَتَلَ اللهُ مَنْ قَتَلَكَ بِالْأَيْدِيْ وَ الْأَلْسُنِ.

Translation: Allah's blessings be on you, O Abul Hasan. Allah's blessings be on you, your soul and your body. You remained patient and you are the authenticated truthful one. May Allah kill those who killed you with their hands and tongues.

Then supplicate by cursing the killer of Amirul Momineen (a.s.), killers of Imam Husain (a.s.) and family of Allah's Messenger (s.a.w.s.). Then move to his head again from behind the grave and pray two Rakats prayer. Recite Surah Yasin in one Rakat and Surah Rahman in the other.

Then sincerely supplicate Allah praying for yourself. Pray more for your parents and your believer brothers. You can stay by him in Mashad as long as you wish. Try to pray all your ritual prayers near his grave, Insha Allah.

Chapter 103: Ziyarat of Imam Hadi (a.s.) and Imam Askari (a.s.) in Samarrah

Tradition 1: It is narrated from an Imam that he said: When you want to perform the Ziyarat of Imam Hadi and Imam Askari (a.s.), perform a Ghusl. Then either go near their graves or recite the Ziyarat by pointing to them from the door which opens to Shubbak Street.

Recite the following:

اَلسَّلَامُ عَلَيْكُمَا يَا وَلِيَّيِ اللهِ، اَلسَّلَامُ عَلَيْكُمَا يَا حُجَّتَيِ اللهِ، اَلسَّلَامُ عَلَيْكُمَا يَا نُورَيِ اللهِ فِي ظُلُمَاتِ الْأَرْضِ، اَلسَّلَامُ عَلَيْكُمَا يَا مَنْ بَدَا لِلّٰهِ فِي شَأْنِكُمَا، اَلسَّلَامُ عَلَيْكُمَا يَا حَبِيبَيِ اللهِ، اَلسَّلَامُ عَلَيْكُمَا يَا إِمَامَيِ الْهُدٰى، أَتَيْتُكُمَا عَارِفًا بِحَقِّكُمَا، مُعَادِيًا لِأَعْدَائِكُمَا، مُوَالِيًا لِأَوْلِيَائِكُمَا، مُؤْمِنًا بِمَا آمَنْتُمَا بِهِ، كَافِرًا بِمَا كَفَرْتُمَا بِهِ، مُحَقِّقًا لِمَا حَقَّقْتُمَا، مُبْطِلًا لِمَا أَبْطَلْتُمَا، أَسْأَلُ اللهَ رَبِّي وَ رَبَّكُمَا أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكُمَا الصَّلَاةَ عَلٰى مُحَمَّدٍ وَ آلِهِ، وَ أَنْ يَرْزُقَنِي مُرَافَقَتَكُمَا فِي الْجِنَانِ مَعَ آبَائِكُمَا الصَّالِحِينَ، وَ أَسْأَلُهُ أَنْ يُعْتِقَ رَقَبَتِي مِنَ النَّارِ، وَيَرْزُقَنِي شَفَاعَتَكُمَا وَ مُصَاحِبَتَكُمَا، وَ يُعَرِّفَ بَيْنِي وَ بَيْنَكُمَا، وَ لَا يَسْلُبَنِي حُبَّكُمَا وَ حُبَّ آبَائِكُمَا الصَّالِحِينَ، وَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا، وَ يَحْشُرَنِي مَعَكُمَا فِي الْجَنَّةِ بِرَحْمَتِهِ، اَللّٰهُمَّ ارْزُقْنِي حُبَّهُمَا وَ تَوَفَّنِي عَلٰى مِلَّتِهِمَا، اَللّٰهُمَّ الْعَنْ ظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ وَ انْتَقِمْ مِنْهُمْ، اَللّٰهُمَّ الْعَنِ الْأَوَّلِينَ مِنْهُمْ وَ الْآخِرِينَ، وَ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ، وَأَبْلِغْ بِهِمْ وَ بِأَشْيَاعِهِمْ وَ أَتْبَاعِهِمْ وَ مُحِبِّيهِمْ وَ مُتَّبِعِيهِمْ، أَسْفَلَ دَرْكٍ مِنَ الْجَحِيمِ، إِنَّكَ

عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ، اَللّٰهُمَّ عَجِّلْ فَرَجَ وَلِیِّكَ وَابْنِ وَلِیِّكَ، وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِمْ، یَا أَرْحَمَ الرَّاحِمِیْنَ.

Translation: Peace to you O two Walis of Allah. Peace to you O two Proofs of Allah. Peace to you O two lights of Allah in the darkness of the earth. Peace to you O two about whom Allah modified His will. Peace to you O two ones of Allah. Peace to you O two Imams of guidance. I have come to you while I believe in your rights, I am inimical to your enemies and I befriend your friends. I believe in that which you believe in and I disbelieve in that which you disbelieve in. I deem right that which you deemed right and I deem wrong that which you deemed wrong. I ask Allah, my Lord and your Lord, to bless Muhammad and his progeny as my reward for coming to this Ziyarat and to sustain me with accompanying you in Paradise along with your righteous ancestors. And I ask Allah to release me from Hell, to sustain me with your intercession and with accompanying you, to introduce me to you both. I ask Him not to remove your love and the love of your righteous ancestors from my heart, not to make this the last time I come to your Ziyarat and to raise me with you in Paradise with His mercy. O Allah, sustain me with their love and make me die while I believe in their religion. O Allah, curse those who oppressed the rights of Aale Muhammad (a.s.) and take revenge from them. O Allah, curse their first and their last and increase Your chastisement on them. Degrade them, their followers, their lovers and those who follow their lovers to the lowest levels of Hell. Indeed You have power over everything. O Allah, hasten the reappearance of Your Wali and the son of Your Wali and relieve us with their relief. O most merciful of the merciful ones.

Then pray sincerely for you and your parents and choose a supplication to recite there. If you are performing the Ziyarat near their grave, continue by praying two Rakats by the graves. But if you enter the mosque besides the graves and pray there, pray for that which you want. Indeed Allah is near, ready to answer. This mosque, besides their house, is where they used to pray.

Chapter 104: Common Ziyarats for all the Imams (a.s.)

Tradition 1: Imam Reza (a.s.) was asked about the Ziyarat of Imam Kazim (a.s.) and he replied: Pray in the mosques around the grave and recite the following – which can also be recited at all the holy sites:

اَلسَّلَامُ عَلٰى أَوْلِيَاءِ اللهِ وَ أَصْفِيَائِهِ، اَلسَّلَامُ عَلٰى أُمَنَاءِ اللهِ وَ أَحِبَّائِهِ، اَلسَّلَامُ عَلٰى أَنْصَارِ اللهِ وَ خُلَفَائِهِ، اَلسَّلَامُ عَلٰى مَحَالِّ مَعْرِفَةِ اللهِ، اَلسَّلَامُ عَلٰى مَسَاكِنِ ذِكْرِ اللهِ، اَلسَّلَامُ عَلٰى مَظَاهِرِ أَمْرِ اللهِ وَ نَهْيِهِ، اَلسَّلَامُ عَلَى الدُّعَاةِ إِلَى اللهِ، اَلسَّلَامُ عَلَى الْمُسْتَقِرِّيْنَ فِيْ مَرْضَاتِ اللهِ، اَلسَّلَامُ عَلَى الْمُخْلِصِيْنَ فِيْ طَاعَةِ اللهِ، اَلسَّلَامُ عَلَى الَّذِيْنَ مَنْ وَالَاهُمْ فَقَدْ وَالَى اللهَ، وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللهَ، وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللهَ، وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللهَ، وَ مَنِ اعْتَصَمَ بِهِمْ فَقَدِ اعْتَصَمَ بِاللهِ، وَ مَنْ تَخَلّٰى مِنْهُمْ فَقَدْ تَخَلّٰى مِنَ اللهِ، أُشْهِدُ اللهَ أَنِّيْ سِلْمٌ لِمَنْ سَالَمَكُمْ وَ حَرْبٌ لِمَنْ حَارَبَكُمْ، مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ، مُفَوِّضٌ فِيْ ذٰلِكَ كُلِّهِ إِلَيْكُم، لَعَنَ اللهُ عَدُوَّ آلِ مُحَمَّدٍ مِنَ الْجِنِّ وَ الْإِنْسِ، وَ أَبْرَءُ إِلَى اللهِ مِنْهُمْ، وَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ وَ آلِهِ.

Translation: Peace be on Allah's saints and His chosen ones. Peace be on Allah's trustees and His loved ones.

Peace be on Allah's supporters and Caliphs. Peace be on the places in which Allah can be known. Peace be on the houses in which Allah is remembered. Peace be on the ones who manifest Allah's orders and His prohibitions. Peace be on the ones who call to Allah. Peace be on the ones who are settled firmly in that which pleases Allah. Peace be on the ones who are loyal in obeying Allah. Peace be on the ones whom those who follow them have followed Allah, those who are inimical to them are inimical to Allah, those who know them have known Allah, those who ignore them have ignored Allah, those who seek refuge with them have sought refuge with Allah, and those who desert them have deserted Allah. I make Allah as a witness that I am at peace with those who are at peace with you. I am inimical to those who are inimical to you. I believe in that which is secret about you and that which is apparent about you, and I rely on you in all of this. Allah's curse be on the enemies of Aale Muhammad (a.s.) from the Jinns and men and I seek proximity to Allah by being aloof from them. And Allah's blessings be on Muhammad and his progeny.

Imam (a.s.) added: It can be recited for any of the Infallibles. And after that invoke further blessings on Muhammad and Aale Muhammad (a.s.) and name them one by one and dissociate from their enemies. Then choose some supplications and pray for yourself and believing men and women.

Tradition 2: Imam Sadiq (a.s.) said: Recite the following Ziyarat besides the grave of Imam Husain (a.s.). You may also recite the same besides the graves of all Imams (a.s.):

اَلسَّلَامُ عَلَيْكَ مِنَ اللهِ، وَ السَّلَامُ عَلٰى مُحَمَّدِ بْنِ عَبْدِ اللهِ أَمِيْنِ اللهِ عَلٰى وَحْيِهٖ وَ عَزَائِمِ

أَمْرِهٖ، اَلْخَاتَمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتُقْبِلَ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ

الَّذِی انْتَجَبْتَهُ بِعِلْمِكَ، وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ، وَ الدَّلِيْلَ عَلٰى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ وَ كُتُبِكَ، وَ دَيَّانَ الدِّيْنِ بِعَدْلِكَ، وَ فَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ، وَ الْمُهَيْمِنَ عَلٰى ذٰلِكَ كُلِّهٖ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

Translation: Peace be on you from Allah and peace be on Muhammad Ibne Abdullah, Allah's trustee of His revelation and His firmly determined affairs, the last of that which has passed and the one who began that which is yet to come. O Allah, bless Muhammad, Your servant and Messenger; the one whom You chose with Your knowledge and whom You appointed as a guide for whomsoever You willed from among Your creation, as the guide to those whom You sent with Your messages and Books as the undisputed ruler of religion with Your justice, as the Proof among Your creation and as the absolute master over all of it. Peace to him and may Allah's mercy be on him and His blessings.

In the Ziyarat of Amirul Momineen (a.s.) replace the initial words by:

اَللّٰهُمَّ صَلِّ عَلٰى أَمِيْرِ الْمُؤْمِنِيْنَ عَبْدِكَ وَ أَخِيْ رَسُوْلِكَ...

Translation: O Allah, bless Amirul Momineen (a.s.), Your servant and the brother of Your Messenger…

In the Ziyarat of Lady Fatima (s.a.) replace with:

اَللّٰهُمَّ صَلِّ عَلٰى فَاطِمَةَ أَمَتِكَ وَ بِنْتِ رَسُوْلِكَ...

Translation: O Allah, bless Fatima, Your maidservant and the daughter of Your Messenger…

In the Ziyarat of the rest of the Imams (a.s.) replace it with:

اَللّٰهُمَّ صَلِّ عَلٰى أَبْنَاءِ رَسُوْلِكَ...

Translation: O Allah, bless the son of Your Messenger…

And mention the Imams in the same way that you invoke blessings on the Prophet (s.a.) repeating the above statement for each Imam one after another until you reach the Imam whose Ziyarat you are performing.

Then recite the following:

أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوٰى، وَ بَابُ الْهُدٰى، وَ الْعُرْوَةُ الْوُثْقٰى، وَ الْحُجَّةُ الْبَالِغَةُ عَلٰى مَنْ فِيْهَا وَ مَنْ تَحْتَ الثَّرٰى، وَ أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَ طِيْنَتَكُمْ مِنْ طِيْنَةٍ وَاحِدَةٍ، طَابَتْ وَ طَهُرَتْ مِنْ نُوْرِ اللّٰهِ وَ مِنْ رَحْمَتِهٖ، وَ أُشْهِدُ اللّٰهَ وَ أُشْهِدُكُمْ أَنِّيْ لَكُمْ تَبَعٌ بِذَاتِ نَفْسِيْ وَ شَرَائِعِ دِيْنِيْ وَ خَوَاتِيْمِ عَمَلِيْ، اَللّٰهُمَّ فَأَتْمِمْ لِيْ ذٰلِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِيْنَ، اَلسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللّٰهِ، أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ عَنِ اللّٰهِ مَا أُمِرْتَ بِهٖ، وَ قُمْتَ بِحَقِّهٖ غَيْرَ وَاهِنٍ وَ لَا مُوْهِنٍ، فَجَزَاكَ اللّٰهُ مِنْ صِدِّيْقٍ خَيْرًا عَنْ رَعِيَّتِكَ، أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ، وَ أَنَّ الْحَقَّ مَعَكَ وَ لَكَ، وَ أَنْتَ مَعْدِنُهٗ، وَ مِيْرَاثُ النُّبُوَّةِ عِنْدَكَ وَعِنْدَ أَهْلِ بَيْتِكَ، أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَ آتَيْتَ الزَّكَاةَ، وَ أَمَرْتَ بِالْمَعْرُوْفِ، وَ نَهَيْتَ عَنِ الْمُنْكَرِ، وَ دَعَوْتَ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، وَعَبَدْتَ رَبَّكَ حَتّٰى أَتَاكَ الْيَقِيْنُ.

Translation: I bear witness that you are the word of piety, the door of guidance, the strongest handhold and the Proof which has been announced to the living and the dead.

I bear witness that your souls and clay are from the same substance which is blessed and purified with the light of Allah and with His mercy. I make Allah and I make you as a witness that I follow you in everything related to my affairs, the rulings of my religion and the end result of my actions. Therefore, O Allah, O most merciful of the merciful ones, fulfill this for me. Peace be on you, O Abu Abdullah. I bear witness that you announced on Allah's behalf what you were commanded and fulfilled your duties to Allah without weakness or sloth. May Allah reward you on behalf of your nation, O most truthful one. I bear witness that Jihad is Jihad only if it is with you, that truth is with you and for you, that you are the source of truth and that the inheritance of prophethood is with you and your family. I bear witness that you established prayer, paid Zakat, enjoined good, forbade evil, called to the path of your Lord with wisdom and good advice and that you worshipped your Lord until death came to you.

Then recite:

اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُسَوِّمِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُنْزَلِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الْمُرْدِفِيْنَ، اَلسَّلَامُ عَلٰى مَلَآئِكَةِ اللهِ الَّذِيْنَ هُمْ فِىْ هٰذَا الْحَرَمِ بِإِذْنِ اللهِ مُقِيْمُوْنَ.

Translation: Peace be on the distinguished angels of Allah. Peace be on the descending angels of Allah. Peace be on angels of Allah who come down continuously. Peace be on the angels of Allah who reside in this sanctuary with the permission of Allah.

After that recite:

اَللّٰهُمَّ الْعَنِ اللَّذَيْنِ بَدَّلَا نِعْمَتَكَ، وَ خَالَفَا كِتَابَكَ، وَ جَحَدَا آيَاتِكَ، وَ اتَّهَمَا رَسُوْلَكَ، اُحْشُ قُبُوْرَهُمَا وَ أَجْوَافَهُمَا نَارًا وَ أَعِدَّ لَهُمَا عَذَابًا أَلِيْمًا، وَ احْشُرْهُمَا وَ أَشْيَاعَهُمَا وَ أَتْبَاعَهُمَا إِلٰى جَهَنَّمَ زُرْقًا، وَ احْشُرْهُمَا وَ أَشْيَاعَهُمَا وَ أَتْبَاعَهُمَا يَوْمَ الْقِيَامَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَ بُكْمًا وَ صُمًّا، مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيْرًا، اَللّٰهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ ابْنِ نَبِيِّكَ، وَ ابْعَثْهُ مَقَامًا مَحْمُوْدًا تَنْتَصِرُ بِهٖ لِدِيْنِكَ وَ تَقْتُلُ بِهٖ عَدُوَّكَ، فَإِنَّكَ وَعَدْتَهٗ ذٰلِكَ وَ أَنْتَ الرَّبُّ الَّذِيْ لَا تُخْلِفُ الْمِيْعَادَ.

Translation: O Allah, curse the two who changed Your blessings, disobeyed Your Book, denied Your signs and accused Your Messenger. Stuff their graves and stomachs with fire and prepare a painful chastisement for them. O Allah, raise the two of them and their followers blind in Hell. And on Judgment Day raise the two of them and their followers *"on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning."* O Allah, do not make this the last time I come to the Ziyarat of the grave of the son of Your Prophet. Raise him in the praised status where You support Your religion with him and kill Your enemies through him. Indeed You promised this to him and You are the Lord who does not fail His promise.

You can recite the same by the graves of all Imams (a.s.). Insha Allah, when you go to the Ziyarat of any Imam, you should recite:

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا نُوْرَ اللهِ فِيْ ظُلُمَاتِ الْأَرْضِ، اَلسَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُؤْمِنِيْنَ وَ وَارِثَ عِلْمِ النَّبِيِّيْنَ وَ سُلَالَةِ الْوَصِيِّيْنَ، وَ

الشَّهِيْدَ يَوْمِ الدِّيْنِ، أَشْهَدُ أَنَّكَ وَ آبَائَكَ الَّذِيْنَ كَانُوْا مِنْ قَبْلِكَ، وَ أَبْنَائَكَ الَّذِيْنَ مِنْ بَعْدِكَ مَوَالِيَّ وَ أَوْلِيَائِيْ وَ أَئِمَّتِيْ، وَ أَشْهَدُ أَنَّكُمْ أَصْفِيَاءُ اللهِ وَ خَزَنَتُهٗ وَ حُجَّتُهُ الْبَالِغَةُ، انْتَجَبَكُمْ بِعِلْمِهٖ أَنْصَارًا لِدِيْنِهٖ، وَ قُوَّامًا بِأَمْرِهٖ، وَ خُزَّانًا لِعِلْمِهٖ، وَ حَفَظَةً لِسِرِّهٖ وَ تَرَاجِمَةً لِوَحْيِهٖ، وَ مَعْدِنًا لِكَلِمَاتِهٖ، وَ أَرْكَانًا لِتَوْحِيْدِهٖ، وَ شُهُوْدًا عَلٰى عِبَادِهٖ، وَ اسْتَوْدَعَكُمْ خَلْقَهٗ، وَ أَوْرَثَكُمْ كِتَابَهٗ، وَ خَصَّكُمْ بِكَرَائِمِ التَّنْزِيْلِ، وَ أَعْطَاكُمُ التَّأْوِيْلَ، جَعَلَكُمْ تَابُوْتَ حِكْمَتِهٖ وَ مَنَارًا فِيْ بِلَادِهٖ، وَ ضَرَبَ لَكُمْ مَثَلًا مِنْ نُوْرِهٖ، وَ أَجْرٰى فِيْكُمْ مِنْ عِلْمِهٖ، وَ عَصَمَكُمْ مِنَ الزَّلَلِ، وَ طَهَّرَكُمْ مِنَ الدَّنَسِ، وَ أَذْهَبَ عَنْكُمُ الرِّجْسَ، وَ بِكُمْ تَمَّتِ النِّعْمَةُ، وَ اجْتَمَعَتِ الْفُرْقَةُ، وَ أْتَلَفَتِ الْكَلِمَةُ، وَ لَزِمَتِ الطَّاعَةُ الْمُفْتَرَضَةُ، وَ الْمَوَدَّةُ الْوَاجِبَةُ، فَأَنْتُمْ أَوْلِيَاؤُهُ النُّجَبَاءُ، وَ عِبَادُهُ الْمُكْرَمُوْنَ، أَتَيْتُكَ يَا بْنَ رَسُوْلِ اللهِ عَارِفًا بِحَقِّكَ، مُسْتَبْصِرًا بِشَأْنِكَ، مُعَادِيًا لِأَعْدَائِكَ، مُوَالِيًا لِأَوْلِيَائِكَ، بِأَبِيْ أَنْتَ وَ أُمِّيْ صَلَّى اللهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيْمًا، أَتَيْتُكَ وَافِدًا زَائِرًا عَائِذًا مُسْتَجِيْرًا مِمَّا جَنَيْتُ عَلٰى نَفْسِيْ، وَ احْتَطَبْتُ عَلٰى ظَهْرِيْ، فَكُنْ لِيْ شَفِيْعًا، فَإِنَّ لَكَ عِنْدَ اللهِ مَقَامًا مَعْلُوْمًا، وَ أَنْتَ عِنْدَ اللهِ وَجِيْهٌ، آمَنْتُ بِاللهِ وَ بِمَا أُنْزِلَ عَلَيْكُمْ، وَ أَتَوَلّٰى آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهٖ أَوَّلَكُمْ، وَ أَبْرَءُ مِنْ كُلِّ وَلِيْجَةٍ دُوْنَكُمْ، وَ كَفَرْتُ بِالْجِبْتِ وَ الطَّاغُوْتِ وَ اللَّاتِ وَ الْعُزّٰى.

Translation: Peace be on you, O Wali of Allah. Peace be on you, O Proof of Allah. Peace be on you, O light of Allah in the darkness of the earth. Peace be on you, O Imam of the believers, heir of the knowledge of the prophets, progeny of the successors and the witness on Judgment Day. I bear witness that your ancestors before you and your children after you are my masters, leaders and Imams. And I bear witness that you are Allah's chosen ones, His trustees and His Proofs who have been announced. Allah chose you

with His knowledge as the supporters of His religion, as the executors of His affairs, as the keepers of His knowledge, as the protectors of His secret as interpreters of His revelation, as the source of His words as the pillars of His oneness and as the witnesses of His creation. He entrusted His creation to you and He made you inherit His Book. He honored you exclusively with the revelation and He gave You the hidden interpretation of Quran. He made you the containers of His wisdom and the lighthouses in His lands and he made you the examples of His light. He placed His knowledge in you, protected you from error, purified you from impurities and kept off any uncleanliness from you. The blessings are complete through you, the sects have joined together through you and words are united through you. Obeying you is obligatory and loving you compulsory. You are the noble saints of Allah and you are His honorable slaves. O son of Allah's Messenger. I have come to you while I believe in your rights, have insight regarding your position, inimical to your enemies and I befriend your friends. May my parents be sacrificed on you. Allah's blessings and peace be on you. I have come to your Ziyarat as your guest, seeking refuge from my crimes against myself and the weight, which I am carrying on my back. Therefore, intercede for me with your Lord, for indeed you have a known status with Allah and you are distinguished with Allah. I believe in Allah and in that which was revealed to you and I follow your last just as I follow your first. I am aloof from any intimate friend other than you and I disbelieve in Jibt, Taghhut, Laat and Uzza.

Chapter 105: Excellence and method of visiting the believers

Tradition 1: Imam Kazim (a.s.) said: One who cannot come to our Ziyarat should visit our righteous followers and the reward for our Ziyarat will be recorded for him. And one

who cannot do good to us should do good to our righteous followers and the reward for doing good to us will be recorded for him.

Tradition 2: Same as no. 1.

Tradition 3: Imam Reza (a.s.) said: One who goes to the graves of their believer brothers, places his hands on the graves and recites Surah Qadr seven times, will be safe on the Day of Great Terror.

Tradition 4: Same as no. 3.

Tradition 5: Imam Sadiq (a.s.) was asked, "How should I place my hand on the graves of believers?"

Imam (a.s.) faced the Qibla, pointed towards the earth and then placed his hand on it.

Tradition 6: Imam Sadiq (a.s.) said: Every Friday eve, Allah's Messenger used to visit Baqi with some companions and say three times, "Peace be on you, O people of the graves." Then three times, "Allah's Mercy be on you."

Then turning to his companions said, "They are better than you."

So his companions would ask, "Why is that, O Allah's Messenger? They believed and we too believe and they fought in the way of Allah and we too have done that."

Allah's Messenger) would reply, "They believed but did not add oppression to their belief and they died believing in Allah; and I bear witness for them. But you will live after me and I don't know what you will do after me!"

Tradition 7: Amirul Momineen Ali (a.s.) entered a graveyard with some companions and called out: O people of dust! O lonely people! O those who are quiet! O dead ones! The news that we bear is that your wealth has been distributed among your heirs, your women have remarried

and your houses have been occupied by others. So what news do you have?

Then he turned to his companions and said: By Allah, if they had permission to speak, they would have said, *"There is no provision better than piety. 'for surely the provision is the guarding of oneself"*(2:197).

Tradition 8: Imam Kazim (a.s.) was asked, "Do the believers know who visits their graves?"

Imam (a.s.) replied, "Yes, and as long as they are besides them, they enjoy the company but as soon as they leave, they feel sudden loneliness."

Tradition 9: Imam Sadiq (a.s.) was asked, "How should I salute the people of the grave?"

Imam (a.s.) replied: Recite the following:

اَلسَّلَامُ عَلٰى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ، أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ إِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ.

Translation: Peace be on the people of the graves from the believers and Muslims. You have preceded us and we shall join you, Insha Allah.

Tradition 10: Imam Baqir (a.s.) and I (the narrator) passed by Baqi by the grave of a Shia of Kufa.

I said to Imam Baqir (a.s.), "May I be sacrificed on you, this is the grave of one of the Shia."

Imam (a.s.) stopped at the grave and said: O Allah! Have mercy on his isolation; connect his loneliness; keep him company in his desolation; dispel his fear; convey Your Mercy on him in a way that he will not need the mercy of others; and join him with those whom he loved.

Tradition 11: Imam Sadiq (a.s.) was asked, "How should one salute the people of the graves?"

Imam (a.s.) replied: Recite:

اَلسَّلَامُ عَلٰى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ، رَحِمَ اللهُ الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَ الْمُسْتَأْخِرِيْنَ، وَإِنَّا إِنْ شَآءَ اللهُ بِكُمْ لَاحِقُوْنَ.

Translation: Peace be on the people of the graves from among the believers and the Muslims. May Allah's Mercy be upon those of you who died long ago and those who died recently. We shall join you, Insha Allah.

Tradition 12: Mufaddal said: If someone recites Surah Qadr seven times at the grave of a believer, Allah will send an angel to that grave who will worship Allah besides it and the rewards of it will be recorded for the dead and also for the one who visited that grave.

When this believer will be resurrected, he will not undergo any terror without Allah removing it from him through the angel appointed to his grave and he will enter Paradise with that angel.

He added, "When you visit the graves of believers, recite Surah Hamd once, Surah Qadr seven times, Surah Falaq, Surah Naas, Surah Tauhid and Ayatul Kursi, each three times."

Tradition 13: Imam Baqir (a.s.) said: When Allah's Messenger passed by the graves of some believers, he would say, "Peace be on the dwellings of the believers. Insha Allah we shall join you."

Tradition 14: Imam Baqir (a.s.) stood at a grave and said: O Allah! Connect with him in his loneliness; keep

company in his desolation; send down Your Mercy on him in a way that he will not need the mercy of others.

Tradition 15: Imam Sadiq (a.s.) was asked, "How should we salute the folks of the graves?"

Imam (a.s.) replied: Recite:

اَلسَّلَامُ عَلٰى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ، وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ، أَنْتُمْ لَنَا فَرَطٌ وَ إِنَّا بِكُمْ إِنْ شَآءَ اللهُ لَاحِقُوْنَ.

Translation: Peace be on the people of the graves from among the men and women of the believers and the Muslims. You have preceded us and we shall join you if Allah wills.

Tradition 16: One day Amirul Momineen (a.s.) passed by some graves on his way. He turned to the right and said, "Peace be on you, O people who have moved from palaces to graves. You have preceded us and we shall follow you and Insha Allah we shall join you." Then he turned to the left and repeated the same statement.

Tradition 17: Imam Sadiq (a.s.) said: When you go to the graves, salute and recite:

اَلسَّلَامُ عَلٰى أَهْلِ الْقُبُوْرِ، اَلسَّلَامُ عَلٰى مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ، أَنْتُم لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ إِنَّا بِكُمْ لَاحِقُوْنَ، وَ إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ، يَا أَهْلَ الْقُبُوْرِ بَعْدَ سُكْنَى الْقُصُوْرِ، يَا أَهْلَ الْقُبُوْرِ بَعْدَ النِّعْمَةِ وَ السُّرُوْرِ، صِرْتُمْ إِلٰى الْقُبُوْرِ، يَا أَهْلَ الْقُبُوْرِ كَيْفَ وَ جَدْتُمْ طَعْمَ الْمَوْتِ

Translation: Peace be on the folks of the graves. Peace be on the believers and the Muslims in the grave. You have preceded us and we shall follow you and (soon) we will join you. Indeed we are Allah's and to Him we shall return. O those who are in graves after having lived in palaces! O those who are in graves after having enjoined the blessings and the pleasures! O people of the graves! Now that you are in the graves, how did you find the taste of death?

Then say, "Woe unto those who have gone to Hell." And then cry and leave.

Tradition 18: When Imam Sadiq (a.s.) entered a graveyard, he would say: "Peace be on folks of Paradise."

Chapter 106: Excellence of the Ziyarat of Masuma Qum

Tradition 1: Imam Reza (a.s.) was asked about the Ziyarat of Fatima, daughter of Imam Kazim (a.s.).

Imam (a.s.) said, "One who goes to her Ziyarat will be rewarded with Paradise."

Tradition 2: Same as no. 1.

Chapter 107: Excellence of the Ziyarat of Abdul Azim Hasani

Tradition 1: I went to Imam Hadi (a.s.) and he asked me, "Where are you coming from?"

I replied, "I went to the Ziyarat of Imam Husain (a.s.)."

Imam (a.s.) said, "If you had gone to the Ziyarat of the grave of Abdil Azim who is buried near you, you would have been like one has gone to the Ziyarat of Imam Husain (a.s.).

Chapter 108: Miscellaneous Traditions

Tradition 1: Imam Sadiq (a.s.) said: There is a blessing near you, not given to anyone else. But I don't think you understand its true value; you don't adhere to it, nor are you committed to it.

Indeed there is a dedicated group for this blessing identified by their names and Allah, with His Mercy and Compassion, has willed a happy end for them and has bestowed this blessing on them without any will or power from themselves.

I asked, "May I be sacrificed on you, what is it?"

Imam (a.s.) replied, "The Ziyarat of my grandfather, Imam Husain (a.s.)."

Imam (a.s.) added: Indeed he is the lonely one in a remote land. One who goes for his Ziyarat, weeps over him. And one who does not go, grieves over him. One who has not seen his grave is devastated and one who looks at the grave of his son, at his feet in that desert, sympathizes with him.

He had no family in that land nor any friend and the infidels denied his rights, forsook him and rose against him. They slain him and left his body unburied for the beasts.

They forbade him Euphrates water from which even dogs could drink. They forsook their obligations to Allah's Messenger and ignored his commands about him and his family.

He was eventually abandoned in his grave and struck down on layers of dust among his family members and Shia.

He is alone and far away from his grandfather, after having been near him. He is alone in the house, which is not being visited, except by those whose hearts Allah has

tested for faith and whom He has allowed to know our rights.

I said, "May I be sacrificed on you! I used to go to his Ziyarat until I was afflicted with this ruler's service of protecting his wealth. Now I am well-known among them. Hence I stopped going to his Ziyarat, although I am aware of its blessings."

Imam (a.s.) asked, "Do you know the excellence of the Ziyarat and the reward that we have prepared for those who go to it?"

I replied, "No."

Imam (a.s.) said, "As for the excellence, Allah boasts about those who go to his Ziyarat to the angels in heavens. And as for their reward with us, we seek Allah's Mercy for those who go to his Ziyarat every morning and evening."

Imam (a.s.) added: My father (a.s.) narrated to me that since the day he was slain, his site has never been deserted by those who invoke blessings on him from among the angels, Jinn, mankind or beasts. Indeed, every creation envies those who go to his Ziyarat and tries to touch them and seeks blessings by looking at them from having looked at the grave of Imam Husain (a.s.).

Then Imam (a.s.) said, "I have heard that in the middle of the month of Shaban, some people from the suburbs of Kufa – and other cities – go to his Ziyarat and their ladies lament over Husain (a.s.), the reciters recite poems about him, the speakers narrate his story, the lamenters lament over him and the poets recite eulogies about him."

I replied, "Yes, may I be sacrificed on you! I have seen some of that which you described."

Imam (a.s.) said: Praise be to Allah, Who appointed some people to go to our Ziyarat, extol us and recite

eulogies about us. And (praise be to Allah) Who has made some of our enemies slander our Shia for their nearness to us while other enemies insult them and condemn their actions.

Tradition 2: I accompanied Imam Sadiq (a.s.) from Medina to Mecca. On our journey, we stopped in an area called Usfan and passed by a black, frightening mountain to the left of the road.

I said, "O son of Allah's Messenger! How frightening this mountain is! I have never seen anything like this on our route."

Imam (a.s.) asked, "Ibne Bukair! Do you know which mountain it is?"

I replied, "No."

Imam (a.s.) said: This is a mountain called Kamad and it overlooks a valley of Hell, which contains the killers of my father, Husain (a.s.).

Liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislin, Sadid, Hamim that which emerges from the Putrid Well, that which comes out from the clay of Khabal (pus), that which comes out from Jahannam, that which comes out from Hutamah, that which comes out from Saqar, that which comes out from Hamim, that which comes out from Hawiya and that which comes out from Sa'ir.

Every time I pass by this mountain on my journey, I stop and see those Two seeking refuge with me and I look at the killers of my ancestors (a.s.) and I say to them:

"Indeed you established the foundations of that which the killers of Husain (a.s.) did. You showed us no mercy at the time of reign. You killed us, denied and usurped our rights and tyrannized our affairs by deposing us. May Allah

not have mercy on those who have mercy on you two. Now taste the evil result of that which you brought forth, because Allah is not unjust to any of His servants."

Sometimes I climb the mountain of Kamad, which is where those two are located and I stand there to soothe some of that which is in my heart and the second one begs and succumbs to despair more intensely.

I asked, "May I be sacrificed on you! What do you hear when you climb this mountain?"

Imam (a.s.) replied: I hear the voices of those two. They call out, "Come to us so that we can talk, indeed we repent." And (then) I hear a call from the mountains which cries out, "Answer them and tell them, *'Remain condemned in it and speak not to me'* (23:108)."

I asked, "May I be sacrificed on you! Who else is with them?"

Imam (a.s.) replied, "Every tyrant Firon, whose actions Allah has mentioned (in the Quran) and everyone who taught disbelief to the servants of Allah."

I asked, "Who are they?"

Imam (a.s.) replied:

The likes of Bulis, who taught the Jews that *"…the hand of Allah is tied up!"* (5:64); the likes of Nastur who taught the Christians that Isa …*"Al-Masih is the son of Allah"* (9:30) and who told them that they are three; the likes of Firon (at the time) of Musa who said, *"I am your lord, the most high,"* (79:24); and the likes of Namrud who said, *"I have overpowered everyone on earth and I have killed those in the heavens";* and the killer of Amirul Momineen (a.s.), the killer of Fatima and Mohsin (a.s.) and the killers of Hasan and Husain (a.s.); and also Muawiyah and Amr Ibne Aas, who have no hope of being saved and anyone who incited

animosity against us and helped (our enemies) with his tongue, wealth or hand against us will also be with them.

I asked, “May I be sacrificed on you! You hear all of this and you are not frightened?”

Imam (a.s.) replied: O son of Bukair! Our hearts are not like the hearts of the people. We are Allah’s obedient, purified and chosen servants. We see that which people do not see and we hear that which people don’t hear.

The angels come down to us (while we are traveling) on our conveyances. They roll in our beds. They witness us when we eat, they attend out funerals and they bring the news of that which will take place in the future to us. They pray with us, they pray for us, they place their wings over us and our children roll over their wings.

They prevent the animals from coming near us. They bring various types of seasonal fruits for us from different lands and water from every land for us, which we find in our jugs.

There is not any day or hour or prayer time when the angels are not prepared (to serve us).

The news of every land and that which takes place in it, the news of the Jinn and the news of all angels in the heavens are brought to us every night.

Whenever an angel dies in any land and is replaced with another angel, we are informed of it and we are informed about the performance of this angel in comparison to the angel he replaced.

The news of all the six earths all the way to the seventh earth is brought to us (at all times).

I asked, “May I be sacrificed on you! Where does this mountain end?”

Imam (a.s.) replied, "In the seventh earth and Hell is located in one of its valleys. There are many keepers who guard this valley. Their number is greater than the number of stars in the sky, drops of rain, creation in the seas and the grains of soil in the earth. Every one of these keepers from among the angels has a dedicated duty, which he carries out and never abandons it."

I asked, "May I be sacrificed on you! The angels report to all of you?"

Imam (a.s.) said: No, they only report to the Master of Affair (the Imam of the time). Indeed we are the masters of affairs over which none of the servants of Allah can rule.

Whenever someone does not accept our ruling (about these specific matters), the angels force him to (carry out) our will and order the keepers who are dedicated to him, to force him to (carry out) our will. And if they are among the disbelieving Jinn, the angels put shackles around them and torture them until they submit to our ruling in those matters.

I asked, "May I be sacrificed on you! Can the Imam see everything from the east to west?"

Imam (a.s.) replied: O son of Bukair! How can he be the Proof of Allah over the entire earth without seeing and ruling everyone?

And how can he be the Proof over people who are not in his presence, who cannot reach him and over whom he has no power?

How can he convey Allah's message and act as Allah's witness over the creation if he cannot see them?

How can he be the Proof on the people if he is hidden from them while he has been appointed as the medium between the servants and Allah, so that he carries the orders of his Lord to them?

Allah says, *"We have not sent you but to all of mankind"* (34:28). This verse refers to everything on earth (not only mankind). The Proof after Allah's Messenger fills the post of Allah's Messenger after him. He is the judge in that which the nation disagrees about, the one who gives people their rights, the one who carries out the orders of Allah and he is the one who justly rules between the people.

And how can the (following) words of Allah be fulfilled if the Imam is not among the people? Allah says, *"Soon We shall show Our signs to them in the horizons and within themselves"* (41:53). And which sign other than us did Allah show to the people in the horizons?

Allah says, *"And We did not show them any sign but it was greater than the other"* (43:48). Which sign is greater than us?

By Allah, Bani Hashim and Quraish know well that which Allah has bestowed upon us, but jealousy destroyed them, just as it destroyed Iblis. Indeed they come to us when they are in distress and when they are in fear and they ask us (questions), we clarify their questions for them. Then they say to us, "We bear witness that you are the people of knowledge." Then they leave us and say, "We have not seen anyone more astray than those who follow them (Ahle Bayt) and accept their words."

I asked, "May I be sacrificed on you! If the grave of Imam Husain (a.s.) was to be disinterred, would anything be found in it?"

Imam (a.s.) replied: O son of Bukair! Your questions are (always) about the great matters. Indeed Husain (a.s.) along with his father, mother and his brother, Hasan (a.s.), are with Allah's Messenger in his house and they are being rewarded and sustained, (just) as the Prophet is.

If his grave would have been disinterred during his time, he would have been found there. But today he is alive and sustained and he is with his Lords. He looks at his camp (in Kerbala) and he also looks at the Throne until the time when it is ordered to carry him.

Indeed Husain (a.s.) is hanging on to the right side of the Throne and says, "O my Lord! Fulfill Your promise to me."

Indeed he looks at those who go to his Ziyarat and he knows them; he knows the names of their fathers, their ranks and their positions with Allah and that which they carry along with them even better than you know your own sons.

Indeed Husain (a.s.) looks at those who cry over him and he seeks forgiveness for them as an act of mercy and he asks his father to seek forgiveness for them.

And he says to them, "O those who cry over me! If you knew that which has been prepared for you, your happiness would be greater than your restlessness."

Imam (a.s.) continued, "Indeed all of the angels in the heavens and in the holy shrine who hear those who cry on Husain (a.s.) seek forgiveness for them and they (the visitors) will return without any sin."

Tradition 3: Imam Sadiq (a.s.) said: No Prophet or successor remains on earth for more than three days (after burial). Their souls, bones and flesh are taken up to the heavens.

Hence, by going to places which contain their signs, or saluting them from afar, they hear it as if they were near.

Tradition 4: The narrator said to Imam Sadiq (a.s.): Sometimes when we are in Mecca, Medina, tomb of Imam Husain (a.s.) or any other sacred place and we are sitting in a specific spot, we have to leave our spot to perform Wudhu

and while we are gone, someone else comes and sits in our spot.

Imam (a.s.) replied, "Those who arrive first at a particular spot have more right to that spot than others for that entire day and night."

Tradition 5: Imam Sadiq (a.s.) said: The least that a visitor of Husain (a.s.) gains is that his every good deed will be recorded as a million good deeds for him and every sin will be considered as (only) one. And how can one be compared to a million?

Imam (a.s.) added: O Safwan! Rejoice, for indeed Allah has some angels who carry rods of light and when the keepers are about to write a bad deed for the visitor of Husain (a.s.), these angels tell the Keepers to stop. Hence the keepers will not record the bad deed.

But once the visitor performs a good deed, these angels tell the Keeper, "Write now! *'So these are they of whom Allah changes the evil deeds to good ones.*" (25:70).

Tradition 6: Imam Sadiq (a.s.) said: There is a cemetery near you called Buratha. A hundred and twenty martyrs, like the martyrs of Badr will be resurrected from it.

Tradition 7: Imam Sadiq (a.s.) said: One who performs the Ziyarat of Imam Husain (a.s.) in the month of Ramadan and dies on the way will not be judged, his scroll of deeds will not be published and he will be told, "Enter Paradise safely."

Tradition 8: Imam Sadiq (a.s.) asked, "O Aban! When was the last time you went to the Ziyarat of Imam Husain (a.s.)?"

I replied, "No, by Allah not recently, O son of Allah's Messenger! It has been long time since I went to his Ziyarat."

Imam (a.s.) said: Very nice! You are the chiefs of Shia and you forsake the Ziyarat of Imam Husain (a.s.)?

Allah will record a good deed and erase a sin for one who performs the Ziyarat of Imam Husain (a.s.) with every step he takes and will forgive all his past and future sins.

O Aban, when Imam Husain (a.s.) was slain, seventy thousand angels descended to his grave, disheveled and covered with dust and they continuously cry and lament on him until Judgment Day.

Tradition 9: Imam Reza (a.s.) was asked, "What is better: going to Mecca and Medina or going to the Ziyarat of the Prophet but not going to Mecca?"

Imam (a.s.) said, "What do you think?"

I said, "We believe that even going to the Ziyarat of Imam Husain (a.s.) is better than going to Mecca, let alone going to the Ziyarat of the Prophet."

Imam (a.s.) said: Now that you said this, then know that one Eid day when Imam Sadiq (a.s.) was in Mecca, he went to the Prophet's grave and saluted him.

He told those who were with him, "Indeed we have been elevated above all people in every land including Mecca and every other city for having saluted Allah's Messenger.

Tradition 10: Same as no. 4.

Tradition 11: Imam Sadiq (a.s.) said: When the Prophet was taken to the heavens in Meraj, he was told, "Indeed Allah, the blessed and exalted will test you with three afflictions to see how patient you are."

The Prophet replied, "I submit to Your command, O Lord. And I have no power to be patient except with Your help. What are the three tests?"

He was told, "The first is hunger and giving preference to the needy over yourself and your family."

The Prophet replied, "I have accepted, O Lord. I am pleased with Your Will and I submit to it, I seek Taufeeq and patience from You."

The second is that you will be belied and you will be in extreme fear for your life. You should spend your wealth, your blood and your soul fighting against the people of disbelief, you should remain patient when you will be harassed by disbelievers and hypocrites and you should remain patient when you will be hurt and wounded in battles.

His Eminence replied, "I have accepted, O Lord. I am pleased with your will and I submit to it and I seek Taufeeq and patience from you."

He was told, "The third test is that your family will be killed after you. As for your brother, Ali, your Ummah will slander and rebuke him, they will be violent with him, will deprive him and usurp his rights, they will oppress and finally slay him."

The Prophet replied, "I have accepted, O Lord. And I am pleased (with Your Will) and I seek Taufeeq and patience from You."

He was told: As for your daughter, she will be oppressed and deprived, they will usurp her rights. He will beat her while she is pregnant. Her sanctity will be breached and her house will be trespassed without permission and she will be humiliated and disrespected. She will find no protector, will suffer from a miscarriage because she will be beaten and she will die as a result of that beating.

The Prophet replied, *"Surely we are Allah's and to Him we shall surely return."* (2:156). I have accepted, O Lord and submit to Your Will and I seek Taufeeq and patience from You."

Then he was told, "She will have two sons from your brother, one of whom your Ummah will kill fraudulently. They will destroy his garments and ridicule him."

The Prophet replied, *"Surely we are Allah's and to Him we shall surely return* (2:156). I have accepted, O Lord and I submit to it (Your Will) and I seek Taufeeq from You for being patient."

As for her second son, your Ummah will invite him for Jihad but then they will kill him in helplessness. They will also kill his children and family members who will be with him and they will make his ladies prisoners. He will ask for help from Me but I have already willed his martyrdom and the martyrdom of those with him.

His slaying will be a Proof against everyone in the creation. Inhabitants of the heavens and earths will weep and be are restless for him. And the angels, who will not be able to help him, will cry over him.

Then I shall raise a man from his progeny, whose shadow is with me under the Throne and through whom I shall support him. He will fill the earth with justice and equity. His awe will travel with him and he will kill so many that people will doubt him.

The Prophet replied, "Surely we are Allah's."

Then he was told, "Raise your head."

The Prophet said: I looked up and saw a man who looked and smelled better than all people. He had a blessed visage and was wearing clothes of light. Light was emanating from his forehead, from over him and from under

him. He was surrounded by several angels who could not be counted except by Allah, the Mighty and Sublime.

Then I asked him to approach me. He (a.s.) came near me and kissed my forehead.

I said: O Lord! Who will this man avenge and for whom will he show his anger and for what reason have You prepared these angels?

You informed me about that which will be inflicted upon my family. You can support them against their oppressors if You will. You have promised victory for me and my family and I await the fulfillment of Your promise.

Indeed I have accepted and am pleased with Your Will and I submit to it and I seek Taufeeq and help from You to be pleased and patient.

I was told: As for your brother, he will enter the "the gardens are their abiding-place" (32:19) for staying patient. On the Day of Resurrection, I shall establish him as an argument on the creation and I shall authorize him to stand by your Hauz Kauthar where he will distribute water to your friends and your enemies from drinking from it. I will allow him to bring out from Hell anyone who has even an atom of love for you. I will make all of you (the Ahle Bayt) dwell at the same level in Paradise.

As for your son, who will be abandoned and slain and your other son, who will be betrayed and martyred while he will be helpless, I will decorate My Throne with them for having suffered the afflictions which befall them and they will be honored in ways unimaginable by man. So rely on Me.

Also, I shall honor one who goes to his grave, because one who goes to his Ziyarat has performed your Ziyarat and

one who performs your Ziyarat has come to My Ziyarat and I surely honor one who performs My Ziyarat.

I will fulfill all his requests and reward him in such a way that everyone will envy him when they see how I dignify him and the honor which I have prepared for him.

As for your daughter, I will make her stand besides My Throne and she shall be told, "Indeed Allah has appointed you as the ruler over His creation. Hence rule in any way you want regarding those who oppressed you and your children, for your ruling will be executed."

So she will come to the judgment place and order those who oppressed her to be taken to Hell.

Then the oppressor shall say, *"O woe to me! for what I fell short of my duty to Allah"* (39:56) and he will wish to return to life. *"And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Apostle. O woe is me! would that I had not taken such a one for a friend!"* (25:27-28). And *"Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate! And since you were unjust, it will not profit you this day that you are partners in the chastisement."* (43:38-39).

The oppressor shall say, *"Thou (only) judgest between Thy servants as to that wherein they differ.'* (39:46) or is the judge someone else?"

They will be told, *"The curse of Allah is on the unjust. Who hinder (people) from Allah's way and seek to make it crooked and they are disbelievers in the hereafter."* (7:44-45).

Imam (a.s.) continued: The first judgment will be between Mohsin Ibne Ali (a.s.) and his killer – referring to

the second usurper. Then he will be brought forth along with Qunfudh and they will be lashed with whips of fire. The whips will be such that if one of them hits the oceans, they will boil from the east to the west and if (even one whip) touches the mountains, they will all melt and turn to ash.

Then Amirul Momineen (a.s.) will kneel before Allah so that Allah judges between him and the fourth usurper – Muawiyah. Then they (the second usurper, Qunfudh and Muawiyah) will be thrown in a well (of fire) which will be covered so no one can see them and they will not be able to see anyone.

So those who followed them (in this life) will say, *"Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest."* (41:29).

Allah, the Mighty and Sublime, will reply *"it will not profit you this day that you are sharers in the chastisement."* (43:39). This is when they will scream in distress and call for destruction.

The Two will come to the Pool, (imprisoned) by the Keepers (of Hell) and will say to Amirul Momineen (a.s.), Forgive us, give us some water and save us."

They will be told: *"But when they shall see it nigh, the faces of those who disbelieve shall be sorry and it shall be said; This is that which you used to call for."* (67:27) by referring to yourselves as the commanders of the believers. *Return to Hell thirsty. You shall receive no drink but Hamim and Ghislin. So the intercession of intercessors shall not avail them."* (74:48).

Tradition 12: Imam Sadiq (a.s.) was asked, "May I be sacrificed on you, which deed is better: Hajj or Sadaqah?"

Imam (a.s.) said, “If the money is sufficient for Hajj, going for Hajj is better than Sadaqah, otherwise Sadaqah is better.”

I asked, “What about Jihad?”

Imam (a.s.) said, “Fighting in the way of Allah at the time of Jihad is the best deed after obligatory prayers. But it is not accepted unless it is with an Imam.”

I asked, “What about Ziyarat?”

Imam (a.s.) replied, “(Ziyarat of the Prophet, Hamza (a.s.), Ziyarat of successors (a.s.) and especially Ziyarat of Imam Husain (a.s.) in Iraq is best deed.”

I asked, “What are the rewards of Ziyarat of Imam Husain (a.s.)?”

Imam (a.s.) replied: One who performs the Ziyarat of Imam Husain (a.s.) will submerge in divine Mercy and earn His pleasure. Evil will be kept away from him, his sustenance will increase and angels will surround him. He will be surrounded with a light which will allow the Keepers to identify him and he will not pass by any of the Keepers without them praying for him.

Tradition 13: Imam Kazim (a.s.) was asked, “Which one is better: Ziyarat of Imam Husain (a.s.), or Ziyarat of Amirul Momineen (a.s.), or… - and I named the other Imams (a.s.) one by one.”

Imam (a.s.) replied: Abdul Rahman! One who performs the Ziyarat of our first one is like one who performs the Ziyarat of our last one and one who performs the Ziyarat of our last one is like one who performs the Ziyarat of our first one.

One who follows our first one is like one who follows our last one and one who follows our last one is like one who follows our first one.

One who fulfills the needs of one of our followers is like one who fulfills the needs of all of us [the Imams (a.s.)]

Abdur Rahman! Love us, love those who love us, love in our way and make others love for our sake. Befriend us and befriend those who befriend us and hate those who hate us.

Beware! One who refutes our words is like one who refutes the words of our grandfather, Allah's Messenger and one who refutes the words of Allah's Messenger is like one who refutes the words of Allah.

Beware, Abdur Rahman! One who hates us hates Muhammad and one who hates Muhammad hates Allah and one who hates Allah, the Mighty and Sublime, truly deserve to be sent to Hell by Allah and he shall have no helper.

Tradition 14: Imam Sadiq (a.s.) said: When Husain (a.s.) was slain, our family in Medina heard an announcer announce, "Today afflictions have descended on this Ummah. You shall not see any pleasure until your Qaim (a.s.) rises and pleases you by eliminating your enemies and avenging one by many."

They were frightened on hearing this call and said that something must have happened about which they were unaware. After sometime, they heard the news of the slaying of Imam Husain (a.s.) and when they counted the days, they discovered that he was slain on the same night they heard the herald.

I said, "May I be sacrificed on you, how long will you and we (Shia) remain under this fear and killing?

Imam (a.s.) replied, "Until seventy periods of relief take place in different intervals and until the time of seventy comes. Then the standards will approach one after another

at the time of seventy and they will look like organized units. Those who survive till that time will see that which will please them.”

Imam (a.s.) added: When Imam Husain (a.s.) was slain, a man came to the camp of the enemies and screamed and rebuked them.

He said, “How can I not scream when Allah’s Messenger is standing and looking at the earth and at your party. I am afraid that he will supplicate to Allah against the people of earth and I will be destroyed as one of them!”

So the soldiers said to one another, “This is a man who has lost his mind.”

But the penitents said, “By Allah! What did we do to ourselves? We killed the Leader of the Youth of Paradise for the son of Sumayyah. Then they rose against Ubaidullah bin Ziyad and that which happened to them happened.

I asked, “May I be sacrificed on you! Who was the one who screamed?”

Imam (a.s.) replied, “We don’t think that he was anyone but Jibraeel. Indeed if he had been given permission, he would have screamed at them in such a way that their souls would have left their bodies and would have entered Hell. But they were given respite to increase their sins and they shall have a painful chastisement.”

I asked, “May I be sacrificed on you! What do you say about someone who has the ability to perform the Ziyarat of Imam Husain (a.s.) but does not?”

Imam (a.s.) replied: I say that he has disowned Allah’s Messenger and us. He has belittled a matter that is obligatory on him.

Allah will look after the needs of those who perform the Ziyarat of Imam Husain (a.s.) and He will take care of every matter that is important to them in this life.

Going to the Ziyarat of Imam Husain (a.s.) increases the sustenance of the servants of Allah and they will be recompensed for the money they spend.

Fifty years of sins will be forgiven and they will return to their kin having every sin and mistake erased from their scroll of deeds.

If they die during their Ziyarat, angels will descend and perform their Ghusl. Doors of Paradise will be opened and its fragrance will surround them until the day they are resurrected.

If they do not (die during their Ziyarat), a door from which their sustenance descends will be opened and they will be recomposed with ten thousand dirhams for every dirham they spent during their Ziyarat and their recompense will be kept safely for them.

Thus when they are resurrected, they will be told, "You have ten thousand Dirhams for every Dirham you spent and Allah (has postponed your recompense and) has kept it for you with Himself."